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## RELIGIOUS AND ETHICAL IMPLICATIONS OF THE SPIRITUALISTIC HYPOTHESIS.<sup>1</sup>

WERE it announced to-morrow as the consensus of opinion of all investigators that the conscious ego does not cease at death, there would be a variety of conclusions drawn from it corresponding to the variety of men's prior views. The fetish-worshipper, if apprised of it, would kneel before his idol in a fervor of devotion and would tremble at every passing gust of air, which to his untutored mind would be the vengeful soul of his murdered enemy. The red men of the American prairies would have the firmer faith in their legends of the happy hunting-grounds, and would therefore be the more punctilious about depositing arms and accoutrements beside the dead warrior, who might otherwise wander without weapons about the mysterious regions in which he is to sojourn. The ancestor-worshipper, he whose attitude of soul and tendency of conduct gave to human-kind the name and conception of piety, would in the announcement find the strongest confirmation of his religion; for would it not signify that we by searching had found out, not God, but man? And since we had found that which he worshipped, and not that which others do, shall he not now, assured that his beloved ancestors do look down upon him with appreciative vision, be more assiduous than ever in his ceremonial devotions which earn for him absolution, and indulgence for more grievous faults? In the announcement the Buddhist, too, would find proof of his proposition of the persistence of life, and would not consider that his theory of transmigration or of final absorption had been in the least damaged. The Mahometan would cry, "There is no Allah but Allah, and Mahomet is his prophet," with renewed zeal; for so far as he was concerned, was it not from the sacred Koran that he had first learned the blessed doc-

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trine of immortality? If he could once again be with us, the Greek pagan would recall his traditions of Pluto and the infernal regions with their shades. Devotees of all ancient creeds, mythologies or superstitions would in this announcement find something to redouble their blind devotion.

The Egyptian, the Persian, the Germanic, the Norse, the Druidic, the Aztec religions taught, in one form or another, the doctrine of continued existence. The Jews, though they first learned the coarse doctrine of fleshly resurrection from the Egyptians, and only in later years the purer doctrine of the soul's immortality from the Platonic philosophers of Greece, have long regarded the latter as something peculiarly their own. In this they have been supported by the Christians, whose Scriptures were written at a period when the Hebrews had neither fully discarded the old idea of resurrection nor fully adopted that of spiritual immortality. In consequence, the sacred books of the New Testament canon contain a queer jumble of confused expressions of both ideas. But the later years, with a study of the classic philosophers, have changed that, and the Christian church as a whole now claims to be the upholder of the doctrine of immortality in the world. Were we to find that man really does exist after death, the Christian world would cry out to us that it was only what they might have told us in advance, and that we were foolish to search for what we might have known without searching if we would but have hearkened to the wisdom of revelation. Yet by the different bodies of believers our announcement would be differently received and would have on each a different effect. The devout Catholic would cross himself and mutter a prayer to the saints to protect him from the spirits of the air, in whose existence his faith has been greatly shaken in these degenerate days. Though perhaps not in so superstitious a manner, the Protestant would also point to the unfortunates of the New Testament who were possessed of devils; and his fear of the Lord might prevent his proceeding further to investigate those things which the Lord in his wisdom had seen fit to veil from man's vision. The Theosophist would be likely to prate about the manifold changes through which the soul passes, and would accept the announcement as a tardy acquirement by a very dull world of the knowledge already at its service through the adepts and mahatmas. The Mormon would stand not disconcerted before them all and point to his modern but despised and martyred prophet who had held converse with the souls in bondage and had even reunited the flown spirit to the deserted clay. And none the less confident and smiling would come the living prophet, Schweinfurth, whose martyrdom is not yet complete, and would claim the fact of

communications from another world with its mystery as evidence of his own Messiahship. For if you can believe that the dead can return, can you not believe that God has spoken through him? And is that not more reasonable than that demand of old, "Ye believe in the Father, believe also in me"? And then the rival anointed, our own Teed, the Koresh, would he not make this seem to his followers the clearest substantiation of his own pretensions?

Men of science find here their stumbling-block when invited to join in an investigation of psychical subjects; for science is not in the world to confirm superstition, and it is indeed clear that whatever must confirm superstition cannot be scientific; for it is no figure of speech to say that it is a knowledge of the truth which makes men free. Therefore it must be true that while the first tendency of this announcement would be to confirm every devotee in his own "ism," it would in the end free them from the shackles of that same slavery. For it requires but a moment's reflection to understand that the doctrine in question does not fairly imply the truth of any of these creeds; and that the coming of the truth before men will dissipate all these misty falsehoods. But how? Will you reply that the communications from the other side will set all right? It is just the most painful thing of all, that we can expect no such result; but instead, not only the confirmation of all existing fallacies but the actual coining of myriads of new ones. For either in genuine or pretended revelations nearly every superstition was launched into the world; and we have certainly not yet learned to detect the spurious, and much less to be sure about the identity of the intelligence communicating. Yet less prepared are we to verify, without ceasing to be men, the statements which are made to us. Therefore in announcing to the world that the souls of men continue to exist and can find means to communicate, it would seem that we are making confusion more confounded in a world already overburdened with religious dogmas and creeds. For surely, no one who is at all informed about the communications obtained under control in our day, will assert that there is among them any such uniformity as would indicate even the probable accuracy of any single statement.

Well, friends, since it is with men, though no longer in the body, and not with gods—with human intelligences and not divine—that we are dealing, what in all conscience are we to expect? I take it that if it were found true that men continued to exist after death, the greatest diversity would continue between their views on all possible subjects; that the Aztec would look upon the scenes with Aztec eyes, and all men interpret what they found by their preconceptions. Indeed, the conscious ego con-

sists of its preconceptions, its consciousness of its own experiences and its own memories. Consequently the Catholic would find himself in purgatory, the pagan in the Plutonian realm, the American Indian in the happy hunting-ground, and so through all the list. The soul who never believed in a future existence at all might wander for years in the delusion that it was not yet dead. And surely souls would seek for congenial company both among spirits and mortals; I have not heard that the devout religionist loved the company of the scoffer nor the Jew the companionship of the Gentile. Aside from those spirits whose long existence and magnanimity had led them out of narrowness into catholicity of thought and sentiment, none would be likely to seek opportunities to teach men without some regard to their own tastes. At least it would seem reasonable, first that a soul would prefer to communicate through and to his own friends; and then, in the lack of such, through and to those persons who by reason of a faith like his own would have been his friends, had he known them in the flesh. And is this not what has happened and what happens?

The Greek prophetess knew Zeus but not Jehovah, the Hebrew prophet knew Jehovah but not Osiris, the sorceress of the Nile knew Isis, the adepts of India knew Brahm and Vishnu, the bards and skalds of Norway knew Odin and Thor, and the medicine men of savage tribes knew each his own fetich. Each heard voices from the other side of life, confirming his own religion and that of his time and nation; and even unto this day it is not usually otherwise. And when it has been otherwise, the world has rather had reason to lament than rejoice; for it has commonly meant another creed bringing a sword into the world and setting man against man for salvation's sake. But for the most part there is a tolerable conformity of the communications to the character of the medium or inquirer, or at any rate to the known character and views of the control when in life. The Catholic dreamer yet sees the wondrously tender face of the virgin mother and yet bears upon hands, feet and brow the stigma of the cross. In your experiments with mediums you find that Jesuit controls still inculcate in Spirit-land the doctrines and authority of the mother-church, and that Trinitarians still point to the Bible with their old-time adoration and worship the triune God. You of Mrs. Richmond's congregation would marvel greatly if the learned and liberal Unitarian divine who speaks through her eloquent lips were to lapse into orthodox church doctrine.

So, as you see, all this diversity is easily accounted for if we but remember that we are dealing with human intelligences and not with divine. For even as our views of the uniformity of the operation of natural law would not permit us to believe that the



great Ruler of the orderly universe would give unto men so many conflicting doctrines to quarrel about, our knowledge of the lack of uniformity in the action of finite intelligences would lead us to expect just such disagreements and discords. Were we to fail to find that diversity and individualism which we do find in life, we would be unable to identify any disembodied spirit, and the establishment of the doctrine of continued existence scientifically would be an impossibility; for it depends entirely on the indisputable identification of a communicating spirit with an intelligence once in the body. For such identification, in the absence of any knowledge of the means of sensing spirit, we must rely upon distinguishing peculiarities of mind and modes of expression, upon information exclusively possessed, and especially upon individual limitations. If these means of distinction were not found, if all communications were substantially the same and indicated infinite knowledge, we might infer after a time that we had universal intelligence on tap; but we could never be sure that we possessed verifiable proof of the continued existence of a solitary human soul. Therefore it is, despite all its apparent inconveniences, very fortunate for us that there is no uniformity of communications such as would settle the vexed religious questions of the world for all time. We need to know that John Jones, the Calvinist, who passed over last week, tells yet substantially the same story and views things in Spirit-land with his Calvinistic spectacles; then we are quite ready to grant that his horizon and his views will widen. But surely, for a long time, he must interpret what he sees by his own preconceptions and must grow into the light; for were there a sudden change of the man, it would not be the ego we knew in life.

Although it is evident, from these considerations, that the doctrine of continued existence does not imply either the truth of revealed religions or the possibility of at once testing their truth by new communications from the other side of life, we have no occasion to feel discouraged. For it would only remain to develop by experiment the conditions of such communication, means of determining the identity of the intelligence which is communicating, and tests of the truth of the communication such that a man without ceasing to be a man might conceivably verify it. This will of course require time and patience, but the difficulties are by no means insuperable if it be true that communication has been established; for intelligence is after all the same, whether disembodied or yet incarnate. And the possibilities are surely glorious enough to warrant all the labor that may be required, however arduous and prolonged; for it is opening the whole universe to the cognizance of mankind.

Meanwhile, when it is clear that the conscious ego exists after

physical dissolution, and that one may converse with the souls of the departed, it is the part of wisdom to receive the communications with caution, testing them as best we can and carefully avoiding the credulous and dogmatic assertion of their truth. For there is nothing more certain in all science than that the acceptance of statements upon authority with the result of blinding one to the truth, is an abuse of the functions of the intellect, is suicidal and literally the sin against the Holy Ghost. If there is such a thing as the death of the soul, surely by persisting in such a course it will flicker out in the darkness.

I have said that religionists of every description would consider that the scientific establishment of the doctrine of immortality implied the truth of their several creeds. If you desire contemporaneous proof of this, note the manner in which invitations to join in psychical investigations will be received by them. When you explain that it is your purpose to discover what you can of the truth, one will say to you that he needs no greater assurance than is his already; that if you found anything to confirm his faith it would not be needed, and if you failed to find anything it would not shake his faith. The more superstitious will shake his head and refuse to have commerce with the spirits of the air. The Theosophist will smile in superior wisdom, and assure you that he has passed beyond mere trifling with empty shells of departed souls. And so through the long list; you will find many who are ready to appropriate as evidence of the truth of their own "ism" whatever you may discover, and to taunt you with the uselessness of your quest if you find nothing. You will find that men of science also suppose that you are endeavoring to bolster up dead or dying superstition, yourself only more credulous than the rest; and because of that conception of what the doctrine implies, they are sure that you are foolish and fatuous, for they know that darkness can never be the friend of light. The astute Jesuits long ago, in the infancy of science, set apart affairs of the soul as something utterly out of the range of science, and they built a wall around it by their learned sophistry about immateriality, a wall which science has yet to scale. For the scientific world has broadened its definition of material to cover everything that is real, and, therefore, merely as a matter of definition, if the soul is beyond their realm, it is now also beyond the realm of common sense. And until science has learned to disregard this sophistry, and no longer concedes that the doctrine of immortality implies the truth of religious dogmas, we cannot hope to bring men of science into our work of investigation.

Consequently, it would seem of the highest importance to discover in advance just what the doctrine of continued existence

would imply if it were once established scientifically, as well as some of the things which it would not imply. For it is well to know what are likely to be some of the advantages, both negatively and positively, from such an investigation, if successful in determining the truth or falsity of this doctrine. Perhaps nothing is more generally assumed by those who have received what they consider tests or proofs of the continued existence of a dead friend, than that this proves that souls never die. Now no such thing is implied by the mere fact of the continued existence of one or several persons, nor indeed is it susceptible of proof; for no man can be sure that a soul will never die until he has watched it throughout eternity. It is quite as constantly assumed that because some intelligences continue after death, all souls survive that ordeal. But that also is not implied, and is not susceptible of absolute proof. It is possible that both of these propositions might properly be inferred from the uniformity of nature, if, after many thousands of experiments, it was found that no intelligence failed to respond, and that no such thing as spiritual death was discoverable; though to be sure we seem even in mundane experience to have, in the case of acquired idiocy, the death of intelligence because of its complete subserviency to the flesh. But in any case, it must be clear that the mere fact of the sometimes continuance of an intelligence after death implies neither that such is universally true nor that the intelligence may not die at another time. Hereafter, then, in this address please to understand by immortality not that the soul never dies, but that it does not necessarily die at the dissolution of the body.

And does the immortality of the soul in this sense imply its immateriality? A most perplexing question this, for there is really more mystery about the word "immaterial," and consequently about the word "spiritual," which is used as synonymous with it, than in everything else concerning the soul. The word "spirit" was first used to express the life-principle because it was early observed that when the breath or *spiritus* left the man, he lived no longer. It was on that account that the life or soul was accurately identified in the primitive mind with breath. This in turn was naturally identified with that form of wind, the gentle breeze, which is so similar to breathing; the similarity of such currents of air to the soft breathing of a living person was much closer than its similarity to the tempest; and the ignorance of the primitive man of the very existence of air aside from wind prevented any other interpretation of the phenomena which he found. When the time came to classify things, it was inevitable that mankind should roughly divide them into the visible and invisible; and in the course of time the invisible became the immaterial and the visible the material. The incredulity of

many about the things which were called immaterial remains to this day and has become a proverb, — "I don't believe anything which I cannot myself see." Later, when the domain of science or the knowable had been extended, the material was defined as the cognizable by the senses, and the realm of the immaterial was thus rendered more mysterious and unreal — which suited the purposes of the priests very well. Then came the microscope and telescope and other aids to the special senses, and with them yet another extension of the definition of the material, which was now for a time defined to be anything which possessed gravity, either negatively or positively — what is called specific or comparative gravity.

The recognition of force as an entity, however, has led to a yet broader definition, and the growing demonstration that what we are able to discern, even by our most improved instruments, are only the grosser manifestations of atoms which are imperceptible and elusive, enforces the demand for a more comprehensive definition of matter; and the scientists who are scrupulous about going beyond the domain of science — that is of the "material" — in their investigations, extend their domain by merely enlarging the scope of their definition of matter, which now includes everything which has a real existence manifesting itself in a concrete and cognizable manner. This certainly covers soul, if it can be proved to exist after the death of the body; for the very proof of its existence makes it material. Indeed, if it were not for the old scholastic distinctions we should probably never think of making one now, for the vital force is not more intangible than the force of electricity, and its manifestations are at least as multiform and characteristic. But it is tolerably clear that the soul is not subject to gravity, as is evidenced by the process of the tree sucking up its sap, and the leaping of which men and animals are capable; it is a force which can at will — and indeed, in the vital functions does habitually — operate counter to gravity. Besides, when a man is buried alive in an air-tight box, it is perhaps clear without proof that the departure of his spirit will not increase the weight of the box as it would if the soul possessed negative gravity, or decrease it as would be the case if the soul had positive gravity. We would expect the box with its contents to be just as heavy as before; and thus the mere existence of the soul after the death of the body seems to imply that it is no longer earth-bound by the attraction of gravity, but may wander where it will. If this be true, the ancients did well when they spoke of it as possessing wings.

But more important than any of these, I take it, to the human race, is what the establishment of the soul's separate existence after death implies as to the relations of the soul and body during

life. For this embraces the very foundation of ethics; for human conduct, the behavior of intelligences, must be an adaptation of means to ends, and therefore it is of the very first importance to discover what are the ends. If the aim of conduct is to please some autocratic will in order to win his favor and avoid his wrath, a life of blind obedience and subservient adoration is indicated. If, as has been thought by the scientists of this century, the preservation and enjoyment of individual life in its fulness, and for that purpose the preservation of the tribal integrity in the struggle for existence, are to be considered the sole aims of human conduct, yet another sort of behavior may be indicated and a different basis for ethics has been found. It may be said for the supporters of this proposition, whether it proves in the end insufficient and unsatisfactory or not, that it has cleared the way of formidable obstructions to the search for truth placed there by the authoritative systems of morals. One of these, which was indeed a block in the way of progress, was the imputation of righteousness to the act of believing. This demanded of a man as the price of his salvation that he close his mind to the light and think that which he did not and could not know, as firmly as he could possibly hold that which experience had proved true—yes, with even a firmer mental grasp than that. I have already said that I believe this to be a spiritual crime, if there be such a thing as spirit.

Recognizing no such thing as intelligence apart from living organisms and no life beyond the organic, the scientists have found that that course of conduct is right which tends to preserve the individual and the race and to bring a man, his neighbors and his descendants to perfection of organism as nearly as may be, through the processes of evolution. If it be recognized as established that the conscious ego exists after the dissolution of the body, a definite direction can be given to this process of evolution which would otherwise be wanting. Self-development and race-development will still be the proper aim of mankind, but those terms will not sound so meaningless and so confusing as now.

For the existence of the soul or conscious ego after death certainly implies that it should in life dominate the body, that the body exists for it and not it for the body. It implies that when a man comes to the consciousness of this existence of a higher nature within him, he ought to live up to its plane; and in view of the existence to come when there will be no such gross body to care for or to experiment with, it is plainly his business to fit himself for a life where such a body is not in use. The ascendancy and mastery of the soul over the body is certainly indicated in the strongest manner. And the form that punish-

ment will take for disregarding the plain requirements of the case is equally implied in the very nature of the proposition. The man whose pleasure in living has been centered upon some gratification of the body finds it impossible now to obtain what to him has become necessary to happiness. Your own Moses Hull very graphically described in my hearing the frantic demand for a chew of tobacco by a spirit controlling a woman in trance. That was his hell—or rather his purgatory; for unless the soul has gone out in the endeavor to serve the baser passions only, there is still room for recovery under compulsory abstinence. And that purgatory is a very real one, as I for one can testify, who was once a slave of the weed and have been where it could not be had. This, too, is poetic or absolute justice, such as the religious moralists of the past have never imagined—the sentence that one must unlearn with patient suffering what he has learned by the prostitution of his higher nature to pamper the animal which was given him to use for the spirit's good. There is no vengeance in this; merely, retribution and compensation, the relentless swing of the balances. And in one sense, the sin can never be atoned for; the soul which has thus sinned will never in all eternity, if it endure so long, attain quite the height it might have reached, had it not ceased to grow and begun to decay at one time in its history. And thus as well with single acts, each of which can be classed as right or wrong just as it tends to fit the soul for this disembodied existence or does not. No deed is neutral; each has its significance, and represents a loss or gain. There is no room for pardon, for there is no offended deity to take vengeance; but there is room for repentance, which means a turning and a retracing of steps. The lost ground can be regained but the waste is waste forever. And it is not confined to those things which we are accustomed to class as bestial; the lusts of the flesh are not more certainly fatal to the soul than the lust of power for power's sake and of money for money's sake or for the dominion which it gives. Woe unto the soul which when released from the power of the earth's attraction—gravity—is still earth-bound because of passions which cannot be gratified elsewhere. The miser looks helplessly on while scapegrace spendthrifts waste the horde he gathered together. In that land of spirits there is but one power—the power of character combined with intelligence; and he is poor indeed who comes into it endowed with appetites which cannot be satiated and must be repressed.

I would not have it understood from what I have spoken that I think that the fact of conscious survival of death, if established, would imply the necessity of crucifying the flesh, as the process of great self-abnegation has come to be called in memory of the

martyrdom of a saintly personage who died not because of his own ill-doing but because of the sins of others. Asceticism is not in conformity with reason nor with the proposition we are considering. If there is to be a future existence, the body has been given to be used in this stage, and its various uses should be determined and the greatest care taken to properly employ its functions in a rational manner and to preserve them in the highest degree of efficiency. It is from this standpoint an intricate, ingenious and delicate machine which must express the soul so long as it remains incarnate and must have no inconsiderable part in aiding or retarding its development. That the bringing it to perfection is likely to be attended by the most excellent results psychically is most evident from the experience of the classic Greeks, who reached an altitude of mental, æsthetic and ethical development to which we, with our vaunted civilization, have not yet attained. And if you will look upon the other side of the picture, do but view the darkness of the world when asceticism and disregard of the physical ruled supreme. It is certainly implied by the proposition that the soul is to continue to exist after the body is dissolved, that during its inhabitation of this clay it should be part of its business to keep the machine in the best order possible and to use it intelligently and sensibly according to its various functions, only avoiding such exaltation of function as makes the intelligence the mere purveyor of the flesh. To the mind of the ascetic the body is the foe of the soul, but our proposition implies that it is the servant of the soul instead.

The highest office that religion has ever performed has been to urge this ascendancy of the soul over the body, which has, indeed, usually been too strongly emphasized, as if the body were of no account in the matter. But the general result of the teaching has been good, even from the standpoint of our proposition, and although so injured by the constant reference to the will of a jealous and revengeful God. For the more sensitive among the religionists have intuitively recognized that the true test of sin is that it unfits one to enjoy a disembodied existence or to be useful in it. Proofs of this are not wanting; there is nothing in the book which Christians adore prohibiting the moderate though habitual use of intoxicants, the use of morphine or other narcotics, the use of tobacco, sexual excess in the marriage relation, plurality of wives, games of hazard and many other things which the educated conscience of our times hesitates not to condemn as sinful and demoralizing. And why? There can be but one answer: it is intuitively felt that the persons who do these things will not feel comfortable where, in the absence of a body, they can do them no longer. The destruction and demoralization of



the higher faculties by their use is too evident here to leave any doubt about the state after death of the soul with all these insatiable and brutal appetites clinging to it. And, by the way, how would it do to say to the man who objects that it is too hard a task to unlearn the habit of drinking or smoking, that one day he will have to unlearn it against his will, if he does not will to do so now? The sentiment of which I have spoken is even more than intuitive with the most evolved consciences among the religious; it has formulated itself. William Deering, the well-known layman in the Methodist church, has said in an address that when unworthy men present themselves at heaven's gate he can imagine St. Peter to say, "You may go in if you will, but I do not believe you will like it."

But the force of religion in morals of this sort is greatly broken by the insistence on the necessity of obedience to an autocratic will, and also by the fact that despite the powerful stress put upon the act of believing, which is exalted into the highest of virtues, men are seldom quite sure that there is a future existence at all. This much is certain from their conduct; if they really did believe the doctrines of their churches in the same sense that they believe that fire burns or money rules, things would be very different from what they are in human conduct. It is inconceivable that rational beings would do the things which are every day done by professed believers, if they were as confident that the soul would survive the body as they are that the day follows the night. If such faith as that existed, it would indicate a line of conduct which would be followed more consistently than any that is now commonly known. Indeed where such implicit faith does exist, it does result in just such consistent behavior, though it is itself retained only by the greatest emotional effort, and by closing the mind to anything repugnant to the faith which is expected to save. I am not saying that such faith is a desirable thing to have in the absence of such evidence as makes one know instead of merely think; but if the proposition that the conscious ego exists were scientifically established so that a man could verify it without ceasing to be a man, there would be ground for just such faith and for the intelligent adaptation of means to ends in human conduct.

As a reinforcement of the ethical instinct, the Christian puts forward the constant omnipresence and omniscience of God; and it is hard to believe that if he really felt without strained emotion that this was genuinely the case, a man could do things at once unworthy of him and against the expressed will of the Almighty God. But to him is offered the possibility of escaping this by placating his God by penitence; and besides, he does not really believe — he merely fears, and wears his religion as a precaution,

as an insurance policy, as it were. The ancestor-worshiper believed in the constant presence and watchfulness of his deceased forefathers, who could be grieved or aggrieved by his conduct; and doubtless there was a restraining influence about this belief, which like the other, however, rarely amounted to a feeling of certainty. But he could appease the wrath or soften the sorrow by ceremonies which after a time became formalities, and the life died out of the creed. The restraining influence of the consciousness of being ever under the scrutiny of persons is the strongest known among men; few vicious or evil deeds are performed boldly before the public gaze, especially by tyros in iniquity. Wickedness must breed in corners and dark places. Now the establishment of the continued existence of the soul beyond death implies necessarily the constant witnessing of every human action by literally hosts of disembodied spirits, and especially by those for whose regard when in the body the actor cared the most and who were nearest to him. If this should become known as other scientific facts are known, I do not think that it would be too much to say that it alone would revolutionize the world's behavior. I am sure that during her lifetime I should have been utterly unwilling to do a disgraceful act before my little daughter, whatever might have been my disposition toward the same act when I fancied myself alone; and if convinced that she is ever near me now—convinced even as my eyes convinced me when her beautiful, eager face turned unto mine in the flesh (for, remember, that is what it means to know)—then I do not see how I could ever do a base or ignoble deed. And who is there among you who has not upon the other side of life such whom for all the world you would not cause to weep or blush for your sin, if only you knew that they are there and watching?

And the implication that it is the duty of the soul in this life to further self-development by its every movement and its every employment of the physical body, extends far beyond anything that I have said. It sounds the death-knell to the soothing unction which the oppressors of the poor have laid upon their souls, the assurance that want and suffering were appointed to the poor in this world, but a glorious heaven beyond it. Brutalizing toil leaves no opportunity for soul-development, but instead dwarfs and cripples the spiritual in man. It is every man's duty and every man's right to be permitted to attain the highest development of which he is capable; and they who steal it from him deprive him not only of happiness here but of happiness in the Spirit-land until his soul has recovered from the lacerations and brutalization which they have caused. They who have starved the body have also starved the soul; and what they have done will be ever present to torment them when the scales fall from

their eyes. And with the same action these oppressors of their fellows make bonds for themselves from which they will be long in finding release. But worst of all, they not merely retard the evolution of the individuals whom they oppress, but through them the evolution of the whole human race, which is knit together into one great organism where the wrong of one will be the wrong of all. This statement, sirs, is rank treason against the authorities of state, of society, of church, yes, against the authority of the Almighty Autocrat who elects at his arbitrary will whom he will save; but it is only a very direct implication of the single doctrine of the soul's immortality. It means that if this be established as a fact, we shall no longer dare to sin against the right of any individual to develop the best that is in him, and that police will protect souls instead of property.

I might continue for a long time, for my subject is wellnigh inexhaustible; but many of you are familiar with these thoughts, and will follow them out at your leisure. It only remains for me to ask of you: Do you consider that the mere establishment of the doctrine of immortality as a scientifically ascertained fact is important enough to merit your earnest endeavor in view of what it implies? I am aware that many, perhaps most of you, have long ago convinced yourselves of the truth of this proposition by personal experiments, and that your later experiences have only confirmed your conviction. I am aware that you are impatient at the want of interest in these high things which the world displays, and at the often unnecessary and apparently cowardly caution with which men advance their views or relate their experiences. I am aware, too, that you feel the highest interest in your own organization of those who are ready to proclaim themselves convinced not merely of this naked proposition of future existence, but of much more. And I am not ignorant of the need for such an organization of your forces. Neither do I think to take the laurels from the brows of those great pioneers who first brought the phenomena to the world's notice and received the world's scorn for their pains. When the fact shall be established beyond cavil, as you are one and all sure it will, that the human soul survives the death of the body, the credit for that announcement will be theirs alone who were the torch-bearers. But though you have come out into the light, do not forget the souls who mourn in darkness and who cannot comprehend the light. It is worth while to establish so that a man without ceasing to be a man can verify it, the fact, if it be a fact, that death is not the end.

The English society has done and is doing a great work, in calling the attention of the scientific world to the phenomena of Spiritualism. But its work has been too largely an accumulating

of testimonies at second-hand rather than conducting original and careful investigations of the known phases of spiritual manifestations. It is to that task that our society addresses itself. We are not undertaking it in a cowardly manner, and we are not making it a private affair. We propose to do our work openly and to announce the results of our experiments to the world without fear or prejudice. The facts shall show for themselves, and so far as the Chicago Branch is concerned without the advertisement, favorable or otherwise, of the medium, whose name will not appear in our published reports. We do not set ourselves up as the guardian of the gullible people against frauds; it is no part of our business to expose tricksters or to condemn persons for failures. It is our office to find the facts and to lay them before the scientific world, and in this work we ask your aid. Those of you who are mediums can aid us by offering your services as we give our own, free for the cause of science. I am happy to report that several of your number have already done this and that their offers will be accepted. Among them are your pastor, Mrs. Slosson, Mrs. DeWolf, Mrs. Hughes, Mrs. Jennie Moore, F. Cordon White and others. Those among you who do not possess gifts of this sort can aid the work by gifts of money, if possible, and at least by becoming members and assisting in supporting our REVIEW, which appears quarterly and gives the most important results of our investigations. And if you truly have confidence in the spiritual hypothesis as an explanation of the phenomena which we are examining, you must be sure that by supporting such a work you are hastening the day when the doctrine of the soul's immortality, with all that it implies, may be announced as definitely proved.

Lake Bluff, Ill.

MILES MENANDER DAWSON.

## EXPERIENCES WITH A PRIVATE PSYCHIC.

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IN the early summer of 1882, by a most curious series of events, there came into our family a young woman of whose existence, until a few days previous, we had never heard. So far as we have been able to trace, we had not a single mutual acquaintance. It was one of those apparently chance but really providential meetings that, in after life, fill us with awe and wonder at the "Divinity that shapes our ends."

Miss A. was in poor health, and by a mistake in direction, wrote to our home, in the suburbs of New York, thinking it a boarding-house. Amused at the mischance, and interested in the semi-invalid writer, we invited her out to spend a day with us and look for a suitable room in the boarding-houses of the village. Thus much of detail is needed in order to show that by no link of association could Miss A. have learned aught concerning ourselves or our home. She came at the appointed time, a gentle, refined, delicate body, one with most winning and attractive manners. In fact, such is the subtle fascination of her personality that not only children but horses, dogs and wild birds come fearlessly to her side. I am convinced that even savage animals could be easily subdued by her intuitive treatment of them, and her magnetism. What other word can be coined for that strange, softening influence that disarms everything repellent and invites confidence and repose? Why do we feel in the presence of some persons that persuasive warmth that makes their society alluring, and with others an uneasy antagonism, a continual sense of discomfort? Is it not true that the radiating brain vibrations are, in the one case harmonious, and in the other inharmonious, to the recipient?

The moment I saw Miss A. I felt she was a psychic. Our cottage has two fronts, and she approached the one on the north. I met her at the door, and, as the day was warm, invited her to the broad shaded piazza at the other front. As she stepped upon it, I saw, passing over her features, a look of surprise, as she started back impulsively. At the day's close she was invited to remain with us a week, before going to a boarding-house not far away. She came a little later, and remained with us three months as a dear attached friend. While she was there, occurred a series of psychic wonders, the most of which are of too sacred and private a nature to relate. Miss A. is not to-day known to over a dozen people as the possessor of such rare powers, but those of

us who are aware of the facts, are sure that, were she to give free course to those inherent qualities that are possessed by all, but which are less dependent upon the physical organism in some than in others, the scientific world would resound with the results.

All her life she had been bitterly opposed to anything and everything that could be classed under the heads psychic and spiritualistic. The only child of a professional gentleman of high repute, she had heard nothing whatever concerning those subjects that was not repulsive or that did not smack of charlatanism. Left an orphan without brothers or sisters, her life was fixed among the orthodox and the conservative. A few months before we met, she was stricken with a most agonizing form of facial neuralgia which the physicians were powerless to relieve. During some weeks she was confined to her room and bed. Finally a gentleman who had begun to board in the same house in New York, having heard of her suffering, offered to the friend who nursed her, to try the effects of hypnotism. As an amateur hypnotizer he had frequently cured headache and other minor ills, and possibly he might soothe her anguish. At first Miss A. demurred, but after a sleepless vigil of many nights, Mr. G. was allowed to try his powers. Up to this date the two had never met. He knew nothing of her life and antecedents. Seating himself by the bedside, Mr. G. made the usual passes upon her head, and in a few moments she passed into a sweet slumber. So far the friend of Miss A. and Mr. G. were delighted. Soon the sleeper began to talk. The speaker purported to be the father of the patient, who was in life a successful physician. He dwelt upon his daughter's repugnance to hypnotism and the cautious way in which the possession of her own psychic powers must be divulged to her. The manner of her treatment, her diet and mode of life, all were given in detail, clearly and emphatically. "Tell her nothing I say," continued the intelligence, whatever it may have been. "Her prejudices must be gradually overcome. Prescribe my treatment as from your own monition. When my daughter's mind is prepared, she shall know that her father is still her physician and dearest friend." To say that the two watcher's were surprised at this turn of affairs, is putting it mildly. But they obeyed directions. Miss A. slept several hours and awakened much relieved. The following day the hypnotic passes were renewed, and fresh directions were given for her guidance, with further cautions in regard to any information regarding their source. The intelligence declared that a permanent cure could only be promised upon Miss A's going to the country.

At this point some reflections upon auto-suggestion may be noted. According to Mr. Hudson and his school, Miss A.'s

experiences might all come from the subliminal self either through auto-suggestion or suggestion from some external source. Now Miss A. utterly disbelieved in the spiritual hypothesis, therefore it could not be auto-suggestion. There was neither expectancy nor suggestion on the part of the friend or the hypnotizer. They had only hoped for the alleviation of physical pain. In case there had been suggestion on the part of either — and there was not — who would have thought of the father, whose form had been laid in a distant cemetery eight years before? Certainly not the daughter, who would have regarded the possibility of such a thing as sacrilegious in the extreme. On the other hand, if after death the individual persists, what more natural than that a loving father should seek, by any means in his power, to administer help to an idolized child? At all events, she grew better daily, until hypnotization was discontinued. Then she became the victim of what she supposed to be an hallucination. On waking she dimly saw the image of her father, which smiled and gradually faded away. This image alternated with that of a graceful and sparkling Indian girl, apparently about sixteen years of age. As her strength increased these appearances grew more distinct. Finally, in some inexplicable way, she heard them speak. They gave her warning, advice, encouragement. They assured her of their reality; they told her that death was only a change of existence. Meanwhile Miss A. began to have glimpses of distant and unfamiliar scenes. Again and again she saw our cottage. With its large lawn, trees, pond and fountain, it was not a place to be mistaken for another. She was also told by the "inner voice," through which information was conveyed in explicit terms, not by means of vague impressions, that that place was to be her home during the summer. "Buttercup," as the intelligence that purported to be an Indian maiden called itself, assured her of the desire of her invisible friends that she should be led to that place for several reasons. Little did Miss A. think, however, that in finding it, all her future life would be changed from its former direction and be fixed amid entirely new environments.

Under the gradual decadence of her former prejudices Miss A. sought our home. The start and look of surprise upon seeing the south front, with all its familiar features just as she had viewed them clairvoyantly, followed closely upon her disappointment on not recognizing them upon her entrance at the north front. From the first day with us her psychic experiences strengthened. She was slow to speak of them, but I always felt when they were imminent. We had a lifelong friend and neighbor, also a psychic, whose clairvoyance and telepathy interplayed with those of Miss A. in a remarkable manner. To illustrate: The hypnotizer of



the latter had sailed to a distant country in the interests of a New York company as a mining engineer. Miss A. had from the first when in a hypnotic condition (though in her natural state ignorant of his profession), accurately described the country, its population, scenery, geology, the fissures in the rocks and its "shining treasures." In quiet hours when our neighbor was present the so-styled "Buttercup" would describe the present occupation and locality of the engineer, and would indite letters telling Mr. G. to seek for ore either to the east or the west of the spot where laborers were then employed. In several cases she described features of the country regarding which he was ignorant, and which he did not believe until investigation proved them to be true. Meantime the neighbor-friend supplemented information not reported by "Buttercup," such as the fact that Mr. G.'s right hand was badly injured, that he had been very ill with fever, and that he had removed his camp to a distance. These reports were sent to Mr. G., and as soon as the mails could return replies they were invariably found to be true. I do not recall a single instance when they proved otherwise. On one occasion the neighbor, Mrs. H., declared that she saw clairvoyantly a box upon a steamer sailing for New York, containing some pieces of ore, and described its size and general appearance, saying it would reach Miss A. in about ten days. Sure enough, in just that time the box and its contents appeared according to programme. Until very lately the box has been in my possession. Under the supposed influence of the Indian maiden the ore was subjected to psychometric scrutiny, and an accurate report returned to Mr. G. concerning the locality from whence it was taken and the direction and distance to the nearest and richest mines. It is but just to say here that the venture, as "Buttercup" had predicted, soon ended on account of the impossibility of securing clear title to the land, and the unstable condition of the government. The riches are there, and will one day, in quieter times, be unearthed, as they had been located and to some extent worked by the Spanish discoverers.

The exigencies of life, after several months, removed Miss A. to the far west, but her sympathetic relations with Mrs. H. and myself continue unbroken. Three times has Mrs. H. given her forewarning of calamities. Twice they were fires through which valuable property belonging to Miss A. was destroyed. In fact, the telepathic tie between us all is tender and extremely sensitive. Yet the prominent position in life held by Miss A. requires a concealment of the peculiarities of her remarkable temperament, for many and obvious reasons. On one occasion, she was sent to me from a long distance and arrived at our home most unexpectedly. "I do not know why I came," said she; "it was

at great inconvenience, and I had to break an important engagement. But I was simply compelled to see you, and that is all I can say." We were glad enough to welcome her, but knew no reason why she should incommode herself to make the visit. At sunset, while chatting with her beside the desk in my own private sanctum, Miss A. suddenly became entranced and began to weep bitterly. At once "Buttercup," so entitled, divulged the important object for which Miss A. was impelled to come. This was a subject involving great anxiety concerning a friend, a person of prominence, who was ill and unhappy. Of this fact Miss A. knew nothing, and she had no acquaintance with the person. During an hour or more the intelligence gave a marvellous psychological analysis of the patient's condition and its causes, and detailed a scheme of treatment that, we believe, promoted truth and saved a valuable life.

One of the most extraordinary experiences of our psychic followed upon her attending a lecture, given in Brooklyn, upon "Mental Healing," by which her sweet spiritual and benevolent impulses were greatly inspired. She retired to rest that night with her deeply religious nature wrought up to a high pitch. She felt that she herself possessed powers for doing good that were yet embryotic; and lifting up her soul in intense aspiration, asked the Giver of all good gifts that she might have the power to relieve some poor sufferer. During twelve hours she lay in peaceful sleep, and when, near noon on the following day, she made her appearance in the dining-room, Miss A. was rallied upon her long slumber. "I have been in heavenly places, doing good," was the reply, made with her usual gentle seriousness. That was on May 25, 1882. The succeeding morning a letter came from a small city some hundreds of miles away. It was from an old and valued friend, and tells its own curious story. This letter was long in my possession, and it is copied *verbatim*, with the omission of the writer's address:—

"— May 25, 1882.

"*My dear friend:*

"I write you this morning in fulfillment of the promise made last night. Your treatment has cured me, and I feel like a new creature. I rose and dressed myself without pain; in fact, I never felt better in my life. Do you think this a strange letter? You may have still greater cause to do so, after reading what I have to write. I had been sick nearly a week with a severe attack of rheumatism. It was with the greatest difficulty and pain that I managed to dress myself and reach my place of business. When once there I could do but little except give directions to others. Yesterday my symptoms grew worse. I was compelled to leave everything, make my way home and take to

my bed. I had no appetite, was in great pain and could scarcely turn from side to side. While I lay there, between eleven and twelve o'clock at night — whether asleep or awake I cannot decide — I heard your voice. I thought I was in my place of business, which was full of people, when you led me aside and began making passes over my suffering frame. It seemed as if these passes filled me with electricity so that sparks emanated from my body and hands, until I remarked that I was all on fire. You did not reply, but continued making passes until all pain disappeared. You then declared you must go home and asked me to accompany you. I went out upon the sidewalk and kept beside you for about two blocks, feeling light, happy and thankful that I was strong and well once more. It seemed to me that I was in the company of an angel. . . .

"Suddenly, I remembered that people were waiting to see me, and, turning to you, said I should have to return. You then asked me to write to you in the morning, a request to which I willingly acceded. I looked around, then glanced at you, but I was alone; you had suddenly disappeared, and, instead of being on the street, I was in my bed and wide awake. There I lay for hours, thinking it all over, full of happiness and wonder. I arose in the morning, feeling perfectly relieved from rheumatism, dressed myself without a particle of pain, devoured a hearty breakfast, and went to my place of business as usual, whence, a hale and hearty man, I write you this. If I am ever sick again, I hope some kind angel will direct you to my bedside. Meantime I pray for your health and happiness.

"Most truly your friend,

J. S."

This remarkable experience, as true as any other "holy writ" that was ever penned, opens up subjects worthy of the profoundest study. It will be noted that Mr. S. declares himself ignorant whether he was asleep or awake. It is evident that, during the period when the cure was made, he must have been in a super-normal condition, probably in a state of trance. Miss A. has always told me that upon awaking she had no perception of having visited or communed with any special individual. She only knew that her prayer had been answered; she had been "doing good." In what manner her harmonious and healing mental vibrations had acted upon the inharmonious vibrations of the sufferer, it will take stronger light than has yet been cast upon these subjects, to allow us to define. The fact is fixed, and I doubt not similar cases can be adduced.

To the editor of THE PSYCHICAL REVIEW I shall give names and corroborative evidences, which, of course, cannot be made public.

HESTER M. POOLE.

Metuchen, N. J.

## DEATH PROPHESED IN DREAMS AND BY VOICES.

[Although the personal narrative given below was published in the Salem (Mass.) *Gazette* of April 15, 1875, the account is one of such interest that it seemed to me best to reprint it. — ED.]

I HAVE read with interest the articles on Spiritualism published in recent issues of your paper, and as I agree with "Truth Speaker," that spiritualists are made more by the fact of private mediumship than by public manifestations, I would like to tell your readers some experiences that have happened to me. Public exhibitions of spirit power serve to call attention, and must be of a sensational order to arrest the common mind; but the great fact of spirit presence is now demonstrated in thousands of households, through this and other lands, by just such occurrences, more or less pronounced, as I am about to relate. I shall give to your readers real names and dates. I shall do this because I think it incumbent on those who have had demonstrated to them the fact of a conscious individual existence after this life, to tell the "glad tidings" whenever a suitable opportunity presents itself. These occurrences are connected with the birth into spirit life of my father and mother, Mr. and Mrs. James Estes of Ipswich, well known both there and in Salem.

On the *16th of February*, 1872, while at work near a south window in my home in Reading, I felt a number of my mother's friends in spirit life approach me. They gave me, by impression, to understand that they wished me particularly to record the interview. Though it was not an unusual thing for me to converse with disembodied men and women, I felt sure that they had some object in wishing me to remember the *day of the month*, so I just wrote it down in a sort of memorandum I was keeping at that time. On the night of the *15th of March* following, I dreamed that I was in Ipswich. I thought that I had been walking on High Street, and that at some distance from the corner of High and Main Streets, I had seen a lovely garden, filled with plants and blossoms of all kinds—some tall and stately, bearing crowns and spikes of gorgeous flowers, others scarcely lifting their tiny, delicate heads from the earth. I thought this lovely garden was surrounded by a low paling, which I could not or did not cross, but I reached with ease over it, and plucked a

few of the buds and blossoms, and walked along towards home with them in my hand. As I came down the street, I met my mother, just opposite the Agawam House. I said to her, "Mother, turn and go home with me." "No," she answered, "I am going to that garden; let me lean on you." I still urged her to go back, but finding her unwilling I turned and walked with her a short distance, and woke up with a strong impression of her leaning heavily upon my arm. I fell asleep again almost immediately, and when I awoke in the morning I distinctly remembered the dream, but do not know that I thought of it any differently than I should of any dream. That morning about nine o'clock, while cooking at the stove, my spirit brother, Albert, who left earth at Andersonville, Ga., came into the kitchen, and coming very near, said, "*I gave you that dream*"; and while he was speaking I saw the garden just as I had seen it in the dream, and while looking at it I saw a cloud gather slowly over it, and fall like a pall upon its loveliness. When the cloud was fully settled, I saw the High Street burying-ground in place of the garden.

I still stood at the stove and my brother spoke to me again — in words, I mean, as clearly enunciated as anyone in the form might speak them. He said, "It is true, mother is coming to us, and I have come to ask you to go home that she may lean on you a few days as she did in the dream." He said the body would be laid there. I said to him, "Shall you be glad when mother comes to you?" "Oh! yes, it will be a day of joy to us; make it a day of joy at home." He said to me in words that I can not write *verbatim*, that the dream had a significance; that the flowers I gathered were the few truths that I culled from spirit life, by virtue of my mediumship, and that the spirit land was a world filled with such glory and beauty as the garden emblematically represented to me; that mother being in front of the Agawam House (which is about half way between my father's house and the cemetery), meant the time she would remain with us, but gave me then no distinct idea of the length of time. He also said that the *16th of the month* was connected with events still to occur.

After I had talked with him for some time, still going on with my cooking, he went away. On the afternoon of the same day my mother's sister came to me, and told me substantially what my brother had, and urged me to go to Ipswich. In a few days I went home. Mother was as well as usual. One evening while there I sat by her and took her hand. She began to talk about friends in her early life, and there came to her many dear friends who had long since cast aside the mortal form. *She* neither saw nor heard in the outward, though I doubt not the spirit recognized them; but *I* who was "*in the spirit*," heard distinctly

their words of affection. They seemed to pass as if in procession, and all the time my brother stood very near us and occasionally spoke to me. Among other things, he said that I should not think of him as a boy but a man, much more mature than when I last saw him in the form. I remember he said, laying his hand on mine and mother's together, "Our dear mother, her heart is full of love for all her children." He was at home with me during all that visit.

By his request, I went to Ipswich on the 16th of June, and on the evening of that day, he reminded me of his visit on the 16th of March, and that that date was significant. On the first of August we were sent for, because mother was ill. I felt sure that this was the last, and was told so, not only by Albert but by other friends. I was wholly prepared for her departure. She left us on the 7th of August, nearly six months from the time her friends had first spoken to me. I can never tell in this state of being, how near the invisible world was to me during the last few days of her mortal life. Suffice it to say that, constantly, friends drew near and nearer till the silver cord was loosed and the golden bowl was broken. I cannot say that I always saw and heard. Their presence was often revealed to me, as it were, by a sixth sense, in which all the senses seemed merged into one, though many times I heard clearly, unquestionably, spirit voices, and *knew* that when the immortal soul was born into spirit life, loving friends received her.

I was joyful, as Albert had said; but father missed her with whom he had walked nearly fifty years, and could not rejoice, because he lived in faith while I exulted in open vision. On the day we returned to Reading, we had been at home but an hour or two, when an unknown spirit friend (using my voice) said to Mr. Hart, "Sit with Sara a few moments; we wish to say something to you." We sat down, and he told my husband that shortly I should be called to part with another very near and dear friend. Subsequently, I was told, at various times, and by many different persons, that father was to be taken and *in a dream I saw High Street again*. It seemed to be winter time, and I saw a coffin in the road. It seemed to be set in the open road for us to see.

One evening, while looking at a pencil drawing I had just completed, a voice said, "Put the date on it." I asked the date of the month, when the voice replied, "It is the 16th," and on looking I found it was—the 16th of October—and was again told that the 16th was a significant date.

I was one morning preparing to work on a small oil painting which I wished to finish. I had palette and brushes in hand, looking forward to a good day's work, when my brother came

into the parlor and spoke to me. He said, "Be ready when the time comes"; and also said that I ought to attend to other duties, that I might be prepared for the work that would soon come to me. He spoke so earnestly that I did lay aside the painting and prepared myself to be ready for Ipswich. Mother came to me, and both told me to go home and stay awhile with father. I went home in a short time and stayed a fortnight with father. I knew the end was near, but it did not disturb me, because I was so constantly *en rapport* with those who look on death with rejoicing and hope, and I think I could not realize it in a material point of view. At the end of the fortnight, I felt as if I could not leave my husband alone any longer, and though urged by spirit friends— "Stay another week, Sara; oh, do stay another week!"— I left there on Monday and returned to Reading. On the Monday following at the tea table, a number of people in spirit life came to me and said that father was very ill, and that we ought to go home that day as he needed us.

In the evening, as we were about retiring, they came again, and said, "Go home to-night, father is ill and needs you." The next morning I prepared to go, but Mr. Hart thought we had better wait until we heard from Ipswich in the usual material way. About two o'clock on Tuesday afternoon, Albert came to me and said, "Don't you feel father's influences approaching you, they are near?" While he was talking with me, a man drove up in a sleigh with a telegram saying father had an apoplectic shock, and if we wished to see him we must come immediately. This was *two* o'clock on *Tuesday* afternoon, and we were told of his illness on *Monday* afternoon, twenty miles distant, about five hours after the shock occurred and *twenty hours* before the telegram reached us. They did not at first think it serious, and so delayed sending.

We went home that afternoon. He left us on Thursday, at 7 A. M., February 20. His going out was different from mother's. It seemed as if he sprang triumphantly into a new life, while mother (leaving more here) went lingeringly. I can say that during the whole time father's body lay in the house, I was joyous,— able to conduct the business devolving upon me with great ease, and entirely resigned in the sure knowledge of his continued existence, and his reuniting with those gone before. The night before the funeral, on Saturday, there was an awful storm, and when we drove to the cemetery with the body the coffin was set very near the street, in the open road, that we might look upon the senseless clay from the carriages; as it was nearly impossible to alight from them, the snow was so drifted. It was the *very incident I had vividly seen in a dream a few months before*. On the next Monday evening, father walked by



my side down stairs, spoke to me, only a few words, but the step so buoyant, and the voice so tender and triumphant, said more than volumes. Those who knew his honesty and integrity of character may well believe that the exchange of worlds was a glorious one to him.

Circumstances rendered it necessary to shut up the house. We concluded to sell such of the furniture as we did not wish to keep. Mr. Bell was appointed administrator, and Mr. Andrews auctioneer. During the month we stayed there, no one of the family made any arrangements as to time, those gentlemen suiting their own convenience, and the usual formalities of such occasions. The auction occurred on Thursday, the 13th, I think; Friday and Saturday were occupied in packing, etc., and on Sunday, the 16th, my husband went home, leaving me alone in the house. I stayed awhile in the deserted rooms, went all over the old home, and turned for the last time the key in my father's door, and went over to my brother's house to remain until Monday. While at dinner some one asked what day of the month it was. The answer came, "*It is the 16th.*" Then for the first time, was shown to me fully the significance of the various intimations I had received. It was *shown* to me I say,—I can express it in no better way—that the distance from father's house to the garden represented a year of time; that mother in the dream being half way from the house to the garden would stay but half the year, from the time her friends came to me on February 16th. She passed on August 7th. Father went on February 20th, and was struck with mortal illness just a year (only a few hours' difference) from the first communication. I closed the door to my father's home for the last time on the 16th of March, 1873, just a year to a day, *almost to an hour*, from the time my brother Albert interpreted the dream to me in my kitchen at Reading, on March 16th, 1872, the full interpretation being given March 16th, 1873.

I should add that it was said to me that "friends in council" gave me these manifestations, and that they agreed upon the best way of doing it, and that they accomplished it with difficulty.

Bellevue, Fla.

SARA K. HART.

## EXPERIENCE WITH PLANCHETTE AND IN AUTOMATIC WRITING AND TELEPATHY.

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I AM a Unitarian, and the nearness of spirit friends has always seemed possible and more probable than otherwise. But I have never been present at a *séance*, nor have I ever read literature devoted to the subject of Spiritualism.

In September, 1891, after reading Mrs. Underwood's "Psychical Experiences" in the August *Arena*, I procured a planchette. At first, it did not move a particle with my touch alone, but as soon as my son, then twelve years old, placed his finger-tips upon it, with mine, it began to move in a very energetic manner. No letters were formed, only zigzag marks. Upon my asking if it could not write, it immediately wrote "Yes," followed by the name of my husband's deceased brother. When we demanded proof of identity, incidents of his boyhood were written with which I was familiar, but with which my son was unacquainted. Only my son and myself were present at the first trial, but the following day friends were anxious to see the writing. When we placed our fingers upon the planchette, it began to move very feebly, wholly unlike the forcible manner of the night before, and we exchanged surprised glances, fearing failure in the presence of spectators.

It continued its feeble, wavering motion, and I said, "Why, what's the matter, can't you write to-day?" Slowly, and with apparent effort, "Karl" was written, the name of a dearly loved little playmate of my son's, who died in the spring of 1890. This was wholly unexpected, for we only had Uncle Frank in mind, and looked for a continuation of the experience of the night before. At the name of this sweet child, our eyes involuntarily filled. As we knew him here, Karl was a very bright, affectionate little fellow, and his writing, if he wrote it, was full of original, cute expressions, so like himself, we always had a feeling that he was present. He was so ready to try any experiment to prove it was he, that we got much satisfaction. At one time, at our request, he correctly described incidents taking place in another room of which we had no knowledge. At another time, my son having lost his cap, was told where it could be found. When we laughed at some remark made by some one present, wavy lines across the paper, he wrote, meant that *he was laughing too*.

One day a friend was anxious to get writing, but was unable until my son came from school, when at his magic touch the planchette began to move tremulously. That was different from anything we had before seen, and we curiously awaited the name. With much effort "Mother" was tremblingly formed. My friend, much affected, said "Emma, did you know my mother could scarcely write for years before her death on account of her hand trembling?" I did not know nor did my son. We were sometimes told when asking for some particular friend from whom we had never received writing, "He cannot write yet."

I was very anxious to have the planchette write under my hand alone, and after persisting for hours one day, I was rewarded by its moving. It began by making loops like first lessons in a copy-book, and finally wrote words. Sometimes a letter in a word seeming difficult, the planchette moved to one side as if for practice, and when the letter was satisfactorily formed the writing was resumed at the unfinished word. When living here, my brother-in-law was a member of the Orthodox church. One day, when getting writing from him, I said, "You expected to see God face to face; have you seen him?" "We are only able to see his works: but I have seen Jesus," was written in reply. In answer to the question whether he was in heaven, he wrote: "No; heaven is perfect happiness, which I think cannot be realized by any of God's children until realized by every soul. Heaven is a condition, not a place." At one time he wrote concerning his occupation now: "I learn to labor for others' good. Much is being done for the afflicted in your world. Mind here influences mind there, and so God's children help each other and He helps them all. There are weak ones here, too, who need comfort and encouragement; people here are much as they were there."

I soon found I could obtain writing by passively holding the pencil in my hand with the point lightly touching the paper. The writing I obtain in this way differs when my arm and hand are controlled by different "spirits." None of it resembles mine, nor does it resemble that of the spirit friend when living here, except in one or two instances. There are no spaces between the words, and punctuation and the crosses of t's and dots of i's are always omitted. Several times I have been told facts of which I had no knowledge, but upon investigation I found I had been correctly informed. As many other times I have been wholly misinformed. I have frequently traced the influence of my own ideas in the writing; perhaps as frequently the thoughts expressed were directly opposed to my opinion upon a subject.

I have two friends, sisters, who have had, it seems to me, quite interesting experiences. The first writing one of them got was

the name of a man she had known but slightly in the way of business and who had been dead something more than a year. After an apology for the intrusion, he asked her to give a message to his wife. She exclaimed, "Why, what shall I do? I don't know his wife nor where she is, and I should dislike to give her that message, too." Immediately the writing came, "She is with my sister at the old home place in —," and then she was urged to send the message. Upon inquiry she found that Mrs. — *was* living with her deceased husband's sister at the place named. My friend is a sweet soul whose greatest delight is in doing for others, but although her conscience troubled her a good deal, she could not muster courage to do as she had been requested. But in some way Mrs. — learned that a communication had been received by my friend, and wrote her that she and her husband had been much interested in psychical investigations and had agreed that the one going first should send a message to the other if possible. This simplified matters for my conscience-burdened friend and gave us food for thought.

One day both friends were getting writing, and one said, "Where do you suppose these words come from?"

"Many words are like the river  
Rising in some hidden spring,  
But the source is secret ever"—

was rapidly written and then it suddenly stopped. She said, "Well, I have only three lines — what is the other?" Her sister across the room received the other, —

"Seek the comfort that they bring."

Both these friends are Trinitarians and they have received descriptions of the life beyond differing in many ways from their habit of thought regarding it.

I have met quite a number of persons who have obtained writing in the same manner that we have. I have noticed that descriptions of spirit-life are strikingly similar in all the so-called communications, though the persons receiving them may differ widely in their individual ideas of it. They all convey the idea of progression and the loving helpfulness which they render each other.

I wish to mention one little experience which does not come under automatic writing. Within a few days my son went to see a parrot which he was anxious to possess. Upon his return he was full of talk about it, and I asked its name. As soon as I put the question I mentally heard the name, *Pedro*, repeated twice. My son sat frowning in his effort to recall the name and then, brightening, said, "Oh! *Pedro*; 'twas such an odd name for a

bird I couldn't think of it." Could I, unconsciously to myself, have found the name in his mind before he could recall it himself? I have a friend, a teacher, who says that in her Latin class while thinking of her own translation, she awaits that of a pupil, frequently the word flashes into her mind which the pupil, a little later, gives. It would seem as though the teacher, by some mental process which she cannot explain, is able to find the word the pupil has in memory before he can speak it himself.

Laconia, N. H.

EMMA TRUE DURGIN.

## THE KIND OF RELIGION THE WORLD NEEDS.

### AN ADDRESS INVOLVING A PARTIAL DISCUSSION OF THE RELATION OF THE SPIRITUALISTIC HYPOTHESIS TO RELIGION.

IN order to find our bearings in the rather difficult and ambitious attempt to be made this evening, let us pass the field of actual and possible knowledge in review. The best way to accomplish this is by an analysis of the process by which we know. It can safely be said, I think, that it is generally held by thinkers to-day that the new-born babe knows absolutely nothing or, in other words, that there are no innate ideas. This being the case, the only knowledge possible to man is of states of consciousness induced in him primarily by the impact of forces originating outside of consciousness through certain sensitive channels and, secondarily, by combining such states in harmony with the laws of mental action. These two kinds of states are covered by the words impression — or "perception" — and reason.

It is only necessary to add that it is commonly held that the sole sensitive channels possessed by man are the five physical senses, for orthodox science to say "Amen," thus far. Let us halt at this point for a few minutes to ask the question, Does Science claim that all possible knowledge thus acquired belongs to her domain, or does she admit that some of it may lie beyond? It will be wiser to answer this question in the well-considered language of Mr. Karl Pierson, in his "Grammar of Science," than in my own. Speaking of the "scope of science" he says:—

"The reader may, perhaps, feel that I am laying all stress upon *method* at the expense of solid contents. Now this is the peculiarity of the scientific method, that when once it has become a habit of mind, that mind converts *all* facts whatsoever into

<sup>1</sup> This address was delivered at the First Spiritual Temple, Boston, Sunday, April 1, in connection with the Forty-sixth Anniversary Exercises of the Advent of Modern Spiritualism. I have decided to publish it because it seems to me that it is important to understand all of the relations of the spiritualistic hypothesis. The argument in favor of the supremacy of reason in religion, an argument that applies equally well to psychical science, while not as fully worked out as in the *Arena* essay to which reference is made, has a useful and needed application in the case of many spiritualists who, while congratulating themselves upon their escape from the infallibility of church and Bible are in danger of tumbling into the pitfall of spirit infallibility—a condition no more desirable, to say the least, than the other two. I hope, too, that the exposition of the scope of reason, though incomplete, will tend to allay certain distrust concerning it that seems to exist in the minds of some cultivators of psychical knowledge in whom the emotional element predominates. It has seemed best to me, for the sake of completeness, to repeat two moderately long quotations used in my editorial, "Fair Play for Spiritualism," in the last issue.—Ed.

science. The field of science is unlimited; its solid contents are endless; every group of natural phenomena, every phase of social life, every stage of past or present development, is material for science. *The unity of all science consists alone in its method, not in its material.* The man who classifies facts of any kind whatever, who sees their mutual relations and describes their sequence, is applying the scientific method, and is a man of science. . . . It is not the facts themselves which form science, but the method in which they are dealt with. The material of science is coëxtensive with the whole physical universe. . . . When every fact, every present or past phenomenon of that universe, every phase of present or past life therein, has been examined, classified and coördinated with the rest, then the mission of science will be completed. . . . Great as the advance of scientific knowledge has been, it has not been greater than the growth of the material to be dealt with. The goal of science is clear; it is nothing short of the complete interpretation of the universe. But the goal is an ideal one—it marks the direction in which we move and strive, but never the point we shall actually reach.

"Now I want to draw the reader's attention," continues Mr. Pierson, "to two results which flow from the above considerations, namely, that the material of science is coëxtensive with the whole life, physical and mental, of the universe, and, furthermore, that the limits to our perception of the universe are only apparent, not real. It is no exaggeration to say that the universe was not the same for our great-grandfathers as it is for us, and that in all probability it will be utterly different for our great-grandchildren. The universe is a variable quantity, which depends upon the keenness and structure of our organs of sense, and upon the fineness of our powers and instruments of observation (pp. 15-18). . . . There is no short cut to truth, no way to gain a knowledge of the universe except through the gateway of the scientific method. The hard and stony path of classifying facts and reasoning upon them is the only way to ascertain truth. It is the reason and not the imagination which must ultimately be appealed to (pp. 20, 21). . . . The touchstone of science is the universal validity of its results for all normally constituted and duly-instructed minds" (p. 30).

In a word, then, as Mr. Pierson interprets science—and he shows a remarkable comprehension of his theme—the scientific method is the only instrument that can unlock for man the mysteries of the knowable universe. Without expressing an opinion as to how far the universe is knowable to man, it is nevertheless true that the constitution of the mind being what it is, it can be knowable only in so far as we postulate the universality of law,



or an invariable relationship, both qualitative and quantitative, between cause and effect. Let us examine this statement. As I have said elsewhere<sup>1</sup> :—

“Without a fixed relationship between antecedents and consequents, static, as in coëxistences, or dynamic, as in sequences, there can be, strictly speaking, no experience, no knowledge whatever, or, if it be claimed that there can, it is worthless. In the case of gold, for example, we find certain qualities always bound up together—color, specific gravity, hardness, malleability, etc. If we assume color alone to be sufficient for identification, so that all substance having a characteristic color can safely be called gold, then, by hypothesis, if there be no constant relationship between this color and the [other] qualities of the metal, one piece may sink in water while another floats; one may have the resisting power of steel, another of soap; one may possess the malleability essential for coining, and a thousand others may be fragile like glass. You may say, ‘All characteristically yellow-colored substance is all gold.’ True, but this is merely an identical proposition which, by hypothesis, *defines* gold, nothing more. The information amounts to nothing, since identification is of value and can furnish the basis for inference solely when a fixed relation exists between qualities; so that when one or more are observed, we can depend upon the presence of others. Again every formal act of deductive reasoning requires at least one universal premise. Unless, then, we can affirm or deny some predicate of the whole of a subject, it is impossible to form universal propositions. But this is out of the question without that fixed relationship between qualities already mentioned, since it is the fixedness of these qualities *in things themselves* that suggests and justifies that comparison of terms which yields the propositions of logic.

“What we have found to be essential in the case of coëxistences, we shall find to be equally so when we turn to sequences. If, when I grasp an iron weight and suddenly relax my hold and jerk my hand entirely away from it, it sometimes falls to the ground, sometimes remains suspended in the air, and at others flies off in any one of innumerable directions, then manifestly, unless the weight is so linked in chains of cause and effect that it is possible for us to discover the conditions under which motion in a given direction will take place, prevision is impossible. What is true in this case, is true in all; and in so far as we deny the dominance of the causal relation in any changes that occur in the universe, we debar ourselves from making inferences; and with the disappearance of the possibility of inference, of the

<sup>1</sup> “Reason at the World’s Congress of Religions.” (Illustrated by a Discussion of Salvation and the Reign of Law.) *The Arena*, Vol. VIII., p. 164.

reasoning process, there would vanish the possibility of experience" and, therefore, of knowledge.

The mere determination, then, to carry on an investigation in any department of nature with a view to discovering useful knowledge, postulates the reign of law. The scientific method, on the other hand, is a way of proceeding which has been found to yield the most reliable results in the effort to unravel the connections of cause and effect. The questions which now confront us and demand an answer when we turn to religion are: first, Does the postulate of the universality of law apply here? and second, Can the scientific method guide us to the truth, or is there some other method upon which we must rely?

As is well known, theology divides its province of study into natural religion and revealed religion. It may safely be affirmed, I believe, that all religious thinkers of prominence to-day surrender the field of natural religion to science, or, at least, that they concede that no observation or inference in this domain can be considered accurate or legitimate unless it is in complete accord with the requirements of the scientific method.

The characteristic that differentiates revealed from natural religion is the fact that its announcements have been received by the process of revelation instead of through the physical senses. The following question discloses what is involved in the idea of a revelation. *Have there or have there not existed a considerable number of reputable and intelligent persons who report that they have had states of consciousness which cannot be explained; first, by perception through the five physical senses, or, second, by the operation of reason upon such perception, but which demand, third, the affirmation that the subject has entered into communion with an invisible intelligence?* To this query, the scientist of materialistic tendencies answers "No," while some scientists, all Christians and all spiritualists answer "Yes." Upon the belief that revelation can take place, that there can be communion between an invisible intelligence and a mortal, Christians and spiritualists are in hearty agreement. The thinkers of these two classes usually differ, however, upon three important points:—

1. The Christian says that the source of the revelation is the Infinite Spirit; the spiritualist affirms that it cannot be proved that the source is infinite and that there is much evidence which *prima facie* goes to show that sometimes the source is a finite spirit. The argument against the assumption of the Christian—for in reality, it is nothing stronger than an assumption—as I have worked it out in an essay upon "The Supremacy of Reason in Religion" is as follows<sup>1</sup>:—

"A man who believes himself the recipient of a revelation, has

<sup>1</sup> *The Arena*, Vol. VII., p. 342.

no *means* whatever of identifying the communicating mind as infinite. Will an accompanying emotional state or strong conviction do this? No. Is the statement, 'I, the Supreme Mind of the universe, say this to you,' sufficient? No. *A priori*, there are two ways in which we might know God to be the immediate source of the revelation: first, negatively, through the exclusion of all finite causes, thus leaving the one Infinite Cause as the only adequate one; and second, positively, through a consciousness, along with the revelation, of contact with a Being, whose attributes are intuitively perceived to transcend finite limitations. As to the former, it may be said that there is no way of excluding finite sources. For either a given portion of a revelation is susceptible of being understood by man or it is not. If the one, then a finite source could communicate what man can comprehend; and if the other, then, by hypothesis, it is not a revelation at all, since it can reveal nothing. Concerning the latter [that is, the consciousness of contact with a Being whose attributes transcend finite limitations] it must be affirmed that as a consciousness of such attributes is impossible to man, the conclusion, 'This revelation comes immediately from God,' is unwarranted. . . . When the whole fabric of Christianity is based upon the assumption of a revelation, when revelation is, confessedly, a communication between intelligent beings, and when, *a priori*, the source may be either finite or infinite, how comes it that the finite source is so persistently tabooed as unworthy of the barest mention, to say nothing of serious consideration? From the standpoint of an inductive study of Christianity, the neglect of this alternative is one of the most colossal errors of ecclesiasticism throughout the centuries, and ere many years will so be recognized by the philosophical student of religion."

It does not lie within the province of this address to consider whether or not there is sufficient evidence before the world to constitute a scientific demonstration that revelations sometimes do have a finite source. And if it did, I do not as yet consider myself competent to answer this question. I do insist, however, that the Christian world is not justified in its dogmatic claim that God is the immediate source of revelation, nor, in the light of a proper regard for truth, is it justified in ignoring the phenomena of modern Spiritualism. It is obvious that no doctrine can be more fundamental in a system of Christian theology than that of revelation. It is, in fact, the very corner-stone of the whole structure. The close agreement between Christians and spiritualists as to the possibility of a revelation will be a surprise to many. They agree as to the fact, but disagree as to the interpretation. As the claim that God is the immediate source of a revelation is untenable, manifestly the source may be a finite

instead of an infinite intelligence, and therefore revelation is fallible; and since it is fallible, it becomes necessary to apply such tests as shall distinguish between truth and error.

2. Protestant Christians claim — and here, as throughout this address, I refer to the majority — that revelation ceased when the last book of the New Testament was finished. Referring to the last verse in the Book of Revelation a minister once said, "This is the last word God ever spoke to man." Spiritualists believe, on the contrary, that revelation is a continuous process, that the forces that made it possible in Bible times are just as active to-day as they ever were. The Catholic church has always been nearer the truth than the Protestant in affirming the continuity of revelation. Now, how are we to decide between the position of the Protestant upon the one hand, and the Catholic and spiritualist upon the other? By an appeal to facts, of course. As a rule, however, the Protestant wraps himself in his doctrine of revelation and is sublimely indifferent to the facts. History clearly proves that the Catholic hierarchy has at times descended to fraud in executing its plans for its own aggrandizement. But this does not justify the complete annihilation at one blow of all so-called Catholic "miracles" by the mere setting up of the dogma that revelation is a thing of the past. The only sound procedure is to look carefully for the facts and then decide whether the statute of limitations applies to revelation. It is child's play to proclaim the dogma and then refuse to look for the facts because you are so positive that there can not be any.

Spiritualism asserts that it can furnish evidence in our own time, to-day and to-morrow, that revelation still takes place. While there are both fraud and misconception to guard against, while it is more difficult to obtain satisfactory evidence than is ordinarily conceded by spiritualists — at least, if one adopts a critical standard calculated to eliminate inconclusive evidence — at the same time, any one who will take a fair and square view of the case, in the light of what has been said, will see that the spiritualist holds the key to the whole situation in his hand. The point at issue between the Protestant and the spiritualist is whether revelation takes place to-day. The latter, if thoroughly convinced, says "Yes," and will cite cases or refer to books to substantiate his position. The former can do nothing but fall back upon his dogma and deny the statements of his antagonist. Professedly, the spiritualist can furnish evidence to-day. The investigator can see for himself, and when he becomes convinced he will grant at once that if revelation is possible now it must have been in Bible times. To one who doubts the possibility of revelation such evidence is vastly superior to any that the Protestant can furnish. On the other hand, an appeal by the Protes-

tant to any criteria of judgment that did not beg the very question at issue, with a view to destroying the foundation of the spiritualist, would, there can scarcely be a doubt, annihilate his own foundation at the same time.

3. Protestants allege that only certain exceptional and divinely-prepared men have been the recipients of revelations, while spiritualists contend that there are, at the very least, hundreds of thousands of persons now living who, had they the desire, some patience and proper instruction, could unfold latent powers and receive revelations. To decide between the two claims the appeal must be to facts, and since the latter have studied these and, to a large extent, the former have not, there is a presumption in favor of the spiritualists.

4. While both parties believe that mankind has received revelations, the spiritualist affirms that he has proof that some revelations proceed from a finite source. Of all the points in dispute between them, this is, probably, the pivotal one. I unhesitatingly prophesy that when the time comes that spirit communion has been scientifically demonstrated (and I do not say that there are not enough facts before the world to-day to make such a demonstration) — and when the present widespread prejudice has partially disappeared — I prophesy that thousands of Christians will turn to the phenomena of Spiritualism as the best possible proof of their doctrine of revelation in a somewhat modified form and therewith beat back the hosts of materialism upon the one side and satisfy many minds upon the other who have been profoundly influenced by the scientific spirit and who therefore demand something superior to tradition as evidence.

One point should be firmly fixed in your minds before proceeding; namely, that just as no valid conclusions of the reason founded upon *data* received through the senses of hearing, touch, taste and smell can deny the possibility of the existence of a sense of sight; so the material furnished by all five of these cannot warrant the assertion that there can be no other channels of impression, except these, connecting man with the cosmos. Whether or not some individuals possess one or more such channels in addition to the five senses, is a matter to be determined; first, by such persons themselves, by an examination of their own states of consciousness and a comparison of them with the states common to all normal men, and, second, by others, by a consideration of the testimony of individuals of the class mentioned as to the nature and probable origin of such states, as well as by reflection upon the subject-matter of said states.

The importance of this statement to religion will be realized when we remember that, primarily, the reason why the contemporaries of the prophets of Israel accepted the utterances of

the latter, so far as they did accept them, as revelations, was that they had faith in the prophets' integrity. Secondly, they, and the Christian world after them, found confirmatory evidence in the so-called "miracles" wrought by them. But, although it has been almost universally held that the performance of "miracles" is a proof of divine authority, and, consequently, that the words of the worker should be received as veritable revelations; not only is this an unwarranted assumption — not only is the foundation for such a claim entirely wanting — but, were this true, the wonder-working of sorcerers reported in both Old and New Testaments should have given to their utterances the authority attached by those about them to revelations. Furthermore, you will remember that Jesus warned his disciples in these words (Matthew xxiv.): "And many false prophets shall rise, and shall deceive many. . . . For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." How, then, can signs and wonders prove to us that any person is the recipient of a revelation?

We have seen that the inability of reason to deny the possibility of revelation, furnishes negatively the standing-ground for revealed religion. At the same time and to the same extent, it furnishes the standing-ground for the phenomena of Spiritualism and for psychical science, and any argument — though fallacious, as it must be — which is held to undermine this negative foundation will inevitably weaken the basis of religion to a corresponding degree. In fact, novel to many and unwelcome as the conclusion will be, the process of revelation falls within the province of psychical science, whence the effort upon the part of religious thinkers to discredit this science is a suicidal act.

We are prepared, now, to consider the claim already made that it is necessary to apply such tests to revelation as shall distinguish between truth and error. The question is, whether the subject-matter of specific revelations — the acceptance of which is commonly held to be of the utmost importance to man — is to be tested by that same human reason that science employs, or whether it belongs to a different order of reason such that, although its several affirmations are assumed to be consistent with one another in that order, they are nevertheless inconsistent with ordinary reason? The answer to this inquiry will be found to be involved in the following quotation from the essay last cited (p. 338):—

"Is reason [i. e., the one we use in science] bound to accept as true a revelation inconsistent with its own conclusions, to reject it as false, or may there be a third alternative? Being inconsistent the revelation must be contradictory or contrary to the affir-

mation of reason, whence it follows — under the doctrine of opposition of propositions as laid down in every elementary text-book upon logic — that reason *must* declare the revelation false, since of contradictory propositions one must be true and the other false, while of contrary propositions, both cannot be true, whence, if reason affirm one to be true, the other must be false. . . . No third case is possible; the mere acceptance of one [i. e., of either the inconsistent revelation or the decision of reason] involves an unconditional rejection of the other from which the laws of thought preclude the possibility of escape.

"After speaking of the many religious men who 'try to allay their disquietude and to silence their doubts by the device of treating reason and revelation as entirely independent authorities,' Dr. John Caird of the University of Glasgow says [in his 'Introduction to the Philosophy of Religion'] 'The human spirit is not a thing divided against itself so that faith and reason can subsist side by side in the same mind, each asserting as absolute, principles which are contradicted by the other. If it were so, then either there must be a higher umpire than both to decide between them, or thought and knowledge are reduced to chaos. For, in the first place, we must have rational grounds for the acceptance of a supernatural revelation. It must verify its right to teach authoritatively. Reason must be competent to judge, if not of the content, at least of the credentials, of revelation. But an authority proving by reason its right to teach irrationally is an impossible conception. The authority which appeals to reason in proof of its rights commits itself, so to speak, to be essentially rational. To prove to reason a right to set reason at defiance is self-contradictory, inasmuch as the proof itself must be one of the things to which that right extends. . . . The attempt, therefore, to maintain an unreal equilibrium between faith and reason — between a reverence which accepts, and an intelligence which rejects, the same things — can only issue in one of two results — practical unbelief or the violent suppression of doubt. No adjustment of the difference can be satisfactory save an adjustment *in thought*. Either the doctrines of positive religion must be shown to be in harmony with reason, or, at least, reason must be silent as to their truth or falsehood. Thought must, with intelligent insight, pronounce for them; or it must be shown why, from their very nature, thought can pronounce neither for nor against them.'"

Of the two alternatives offered us by Dr. Caird, it is impossible for many of us to bid reason be silent as to the truth or falsity of the doctrines of positive religion, and we are therefore compelled to accept only those which can "be shown to be in harmony with reason." In other words, we must acknowledge the supremacy of reason in religion, and where reason is supreme, there we must



postulate the universality of law — if, indeed, we believe it possible to know anything — and there, too, we must affirm the applicability of the scientific method, since that is entirely independent of the nature of the material with which it deals.

We have now arrived at an important point in our inquiry; for, in the postulate of the universality of law, we have the corner-stone of universal religion, and in the scientific method we have, not indeed a creed to anchor the soul in what zealously-propagated faith accepts as a safe harbor, but rather compass and instruments of navigation with which to sail the high seas and explore every nook and corner of the globe. The so-called saviors of the race have been chart-makers. They have mapped out coast lines and islands, marked the channels, and located sunken reefs and rocks. But the navigators who came after them misunderstood them. For centuries they have gathered around the maps which have been multiplied into the hundreds of millions and scattered by the four winds of heaven, and said: "What a beautiful chart this is; would it be possible for any one else to produce its like? He must, indeed, have been a god."

And what must these saviors have thought through these dreary ages, if we conceive them to have known the true state of affairs? "Alas! alas!" they say from their plane of enlightenment, "we are indeed thankful for every safe passage made with the help of our charts. But oh! the pity of it all, that we who aspired to instruct a few, at least, in the principles of chart-making, with the hope that the art would improve from generation to generation, should thus have failed — that our best work should be overlooked and forgotten and our maps, which we ourselves never believed to be perfect, be assumed to be incapable of improvement! We had hoped that little by little those in whom our spirit dwelt would amend and complete our charts, that they would map out new areas of the earth, that, attaining our faith in the principles which guided us, they would learn to navigate even the trackless and unknown oceans with confidence. But no, millions have said, 'All that we need is indicated on this chart and it is presumptuous if not wicked to doubt or to seek to amend it.' How long, oh! how long, will one imperfect product of an incomplete knowledge of principles, eclipse those principles? How long will the letter continue to quench the spirit?"

Well, friends, for one I shall lift my voice and cry out in chorus with a few others: "No longer! No longer shall the living spirit of man be chained to the corpse of tradition. No longer shall the eyes of men be riveted in a hypnotic trance upon a holier land than our own, or upon a golden age when secrets of import were whispered into the ears of members of a race of prophets now extinct on earth. No, a thousand times no! If

Palestine was in any sense a holy land, this can be. If earnest, sensitive souls yearned for a word of revelation from invisible intelligence nineteen hundred years ago and rejoiced in the conviction that it was given to them, other souls can have the same experience to-day. Nay, friends, so utterly do I believe in the universality of law and in the scientific method as the sole guide to truth, that I plant my feet firmly upon this rock by affirming that either the prophets of the Jewish and the apostles of the Christian dispensations, including the Nazarene himself, were ignoramuses or the greatest impostors the world has seen in representing themselves to be the recipients of revelations, or else the forces whose operation made those revelations possible are active to-day and have been in all times and nations. Once admit that one man, anywhere and any when, has received a revelation, and the laws of the mind compel the inference that the same force is still operative and that any man may receive a revelation. The Protestant who affirms that the age of revelation is past has no logical foundation upon which to stand. The materialist who denies that a revelation has ever been made to any man, because he sees no evidence of the operation taking place to-day, is perfectly consistent, though blind to the existence of evidence that points to an opposite conclusion.

The spiritualistic hypothesis, or Spiritualism reduced to its lowest terms, can be stated in these two affirmations: first, man continues to exist after death, and second, there exist laws which make it possible for spirits to communicate with mortals. The step that separates the *consistent* believer in revelation — and remember that but a small fraction of all Protestants are consistent believers — from Spiritualism is short and definite, though more or less difficult. It consists solely in the affirmations that *there is evidence going to show that upon certain occasions the source of revelations was a human spirit, and, as a natural inference, that more such evidence is obtainable*. It is only by denying the universality of law that Protestants who accept Bible infallibility can evade the implications of the experience of Jesus upon the Mount of Transfiguration, as well as of numerous other instances mentioned in the Scriptures.

You have in your midst here in Boston many Unitarians. They believe in the supremacy of reason in religion. If they were true to their basic principle, they should cut completely adrift from all tradition as such, and study man, society and the universe as they are to-day. Very few among them, however, have reached this stage as a practical, working ideal. Their attitude towards the investigation of Spiritualism shows this conclusively. I gladly acknowledge that many Unitarian clergymen have manifested an interest in psychical research that is both creditable to

them and promising for the future, and a few are psychical students and strong advocates of investigation. Some who hold aloof believe that they are justified in so doing upon rational grounds. Let us examine this point.

If Unitarians believe as rational Christians that the Bible is especially valuable because it contains revelations or messages from invisible intelligence, they are logically bound, in order to make the basic teaching that man has ever received such a thing as a revelation most efficient, to study the nature, laws and limitations of revelation. But, as already intimated, this whole inquiry belongs to the domain of psychical science.

The Dutch thinker, Kuenen, has had some little influence upon Unitarian thought in America. The school of which he is the founder explains away many of the cures and perhaps all of the other marvels recorded in the New Testament. It says of the rescue of Peter from prison, related in the twelfth chapter of Acts, that it "is of course fabulous." The "Bible for Learners," one of the chief works through which Kuenen's ideas have been disseminated in this country, asserts that "The resurrection of Jesus is not an external fact of history, but simply a form of belief assumed by the faith of his friends and earliest disciples," and again, "The return to earth of one already dead and glorified, or the veritable apparition of a spirit, is a thing which far transcends the limits of credibility." How any man can have the hardihood to talk of anything which might occur in the phenomenal world without violating the fundamental laws of thought, as transcending the limits of credibility, or to pronounce anything impossible which does not contradict those laws or certain demonstrations, such as the impossibility of squaring the circle or constructing a perpetual motion, passes my comprehension. The limits of the possible as laid down by some scientists have been transcended time and time again, and the process will go on, not only until men accept the scientific method theoretically, but apply it in all their thinking and to every kind of problem. The fact is, that when the adherents of the Dutch school attempt to deal with the "supernaturalism," as it is ordinarily called, of the Bible, their arguments prove that they are false to the requirements of the scientific method.

In an admirable essay by Rev. Edward H. Hall in *The New World* for September, 1893, upon "The New Unitarianism," an emphasis is laid upon the scientific method in its relation to theology that delighted me and showed him to be very near the kingdom of universal religion. There is a serious flaw in his arguments, however, when he comes to deal with so-called supernaturalism. He says:—

"The New Unitarianism stands for the full and unequivocal

acceptance of all that lay involved in that first denial of the doctrine of Scripture infallibility. It stands for natural causes and natural results through the entire sphere of thought and faith. To make my statement as definite as possible, it stands for humanitarianism, as against any conception of Christ or Christianity which removes them from the orderly sequence of human events; for rationalism, as against any theory of the Bible which denies its normal place in the world's literature and thought; for naturalism as against any known form of supernaturalism. . . . Supernatural, in its common acceptation, means somehow or somewhere, whether close at hand or infinitely distant, a permanent line of separation between the known and the unknown; it means the existence of some other world where the divine agency is more direct and arbitrary than here. . . . In urging the claims of naturalism . . . I believe myself to be pointing out a distinct line of cleavage which runs through all faiths and churches and schools to-day. . . . The same cleavage it is . . . which is showing itself in certain fields of scientific research, as in the infant science of psychology, between those who, in groping among the obscure phenomena of mind and making startling discoveries there, are ready, with every new mystery, to fancy themselves beyond the limits of natural law, and those to whom each new region of consciousness or stratum of personality or power of mind over mind, only tells of the vastness of the mental universe, and opens new worlds for science to conquer. Every such schism, whether in church or laboratory or lecture-room, marks more distinctly the breach between those to whom nature seems unequal to her own necessities, and those to whom nature is forever sufficient to herself. Every provisional expedient, whereby church or Bible or invisible ghostly agencies are enthroned in supreme authority once more, postpones for a time only the final renunciation of all authority but that of truth."

Let us see where Mr. Hall's mistakes are to be found. It is true that the old theology affirms a supernatural world distinct from the natural. Nay, it is compelled to do this or to go out of business; for in no other way can it maintain itself against science and common sense, since it is so hopelessly out of joint with them. But does it follow that the spiritualist or the student of psychical science believes in a supernatural world in the sense in which the term is used by Mr. Hall? By no means. Spiritualists believe in the unity of the universe. I doubt if Mr. Hall can find one spiritualist in a thousand who believes that there is anything "supernatural" in the communion between spirits and mortals. With Mr. Hall, they believe that "nature is forever sufficient to herself." But, being more ignorant than our Cam-

bridge essayist, they have not the advantage of his knowledge of the precise limits of nature, and therefore, when they infer that certain phenomena compel the assumption that the cause lies in the will of a finite human spirit, they innocently break through the scholastic limitations of nature and assume that, as they have been forced to believe in communion between spirits and mortals, it must be that such communion is a part of the cosmic order, governed, like the fall of an apple, by natural law. In his essay contributed to the Psychical Science Congress, Dr. A. R. Wallace well says <sup>1</sup>:—

“For myself, I have never been able to see why any one hypothesis should be less scientific than another except so far as one explains the whole of the facts and the other explains only a part of them. It was this alone that rendered the theory of gravitation more scientific than that of cycles and epicycles, the undulatory theory of light more scientific than the emission theory, and the theory of Darwin more scientific than that of Lamarck. It is often said that we must exhaust known causes before we call in unknown causes to explain phenomena. This may be admitted, but I cannot see how it applies to the present question. The ‘second’ or ‘sub-conscious self’ with its wide stores of knowledge how gained no one knows, its distinct character, its low morality, its constant lies, is as purely a theoretical cause as is the spirit of a deceased person or any other spirit. It can in no sense be termed ‘a known cause.’ To call this hypothesis ‘scientific’ and that of spirit agency ‘unscientific’ is to beg the question at issue. That theory is most scientific which best explains the whole series of phenomena: and I therefore claim that the spirit-hypothesis is the most scientific, since even those who oppose it most strenuously often admit that it does explain all the facts, which cannot be said of any other hypothesis.”

Taking Mr. Hall as a very intelligent representative of a class, I conclude that many amongst Unitarian thinkers have a bias against the spirit-hypothesis that is detrimental to the progress both of science and religion.

In the short time remaining I will indicate, as well as I can at present, what seem to me to be some of the most important features of the kind of religion the world needs, touching incidentally upon certain allied topics. I must be very brief in the treatment of the ideas advanced.

1. The religion needed to-day should recognize that the emotions and the will must be subordinate to the intellect in order to obtain the best results in human life. Thinkers have been divided in their opinions as to whether religion is chiefly an affair of one or the other of these three activities of the spirit. I de-

<sup>1</sup> *The Religio Philosophical Journal*, Sept. 2, 1893.

cide in favor of the intellect, because it perceives what emotions are aroused by particular acts and courses of conduct, estimates the relative value of different emotions, shapes ideals and adapts means to ends for their attainment. Farther, it can far better be trusted to turn on the steam, will-power, than can emotion alone.

2. The importance of truth being thus made preëminent, it should attack without compromise the wrong method which now prevails in the world. It is not needful to attack particular ideas so much; turn the course of the stream into the right channel at its source. Most religious thought is based upon tradition. If I am right in making the universality of law and the scientific method the basis of universal religion, their acceptance involves the unqualified rejection of the traditional method.

Every person must become, in very truth, his own Messiah. Is this idea startling to any one? What more reasonable than that instead of taking revelation at second-hand, we should rise to the level where it will come immediately to us? Are we not defrauded when we look to any one person, no matter how wise and good, for our spiritual food, when we might stand by his side and have the same forces of the universe that made him so lovely in our eyes focused upon us? Yes, truly. The forces that evolved a Jesus can repeat the process with unnumbered millions if we will but give them a chance. It is the fault of evangelical theology that its methods are traditional. Its plan of salvation is antiquated, artificial and magical, and cannot possibly produce the effect claimed for it. It is therefore far worse than useless, since it stands in the way of a true theory of human improvement. The old theology should be condemned almost *in toto* and thrown into the rubbish heap to make room for something better. Most of the leaders in the Unitarian ranks are still hampered by traditional views and prevented from seeing the better solution of the religious problem that lies before them.

3. The kind of religion needed to-day must recognize that Christianity is a failure in order that it may profit by its mistakes and build better.<sup>1</sup> Christianity has accomplished something, it is true — a great deal — but where, oh where! is that kingdom of heaven on earth for which the world has been looking? The jails, the almshouses, the asylums, the hospitals, the saloons, the brothels, the dens of crime, the slums and the tenement houses

<sup>1</sup> Everything here turns upon how we define "Christianity" and failure. I refer to Christianity expressed in *creeds* which, for nine out of ten professed Christians, more or less, constitutes both theoretical and practical Christianity, thus locating the centre of gravity of the religion dominant amongst us in the realm of chaos instead of in the province of cause and effect. I consider *such* Christianity a failure then, because I believe that it is impossible, in the very nature of the case, for society to realize ever an approximation to the ideal under the influence of teachings which substitute false and artificial systems for the sway of immutable law. Over against such conceptions there is no difficulty in affirming an *ideal* Christianity to which the criticisms made do not apply — a religion which is always ideal and ever advancing.

do not prophesy that it is near at hand. It is not right, many will say, to hold Christianity responsible for these things. But in my judgment, it is right to do just this! Why? Well, Christianity has tried its hand for eighteen centuries and here are the results. Be assured that if the world had really had the best religion, that if it had been treading the right path, the results would have been far different. There is no better criterion than that the tree is known by its fruits.<sup>1</sup>

4. The kind of religion we need must teach the doctrine of necessity in the place of that of free will. This doctrine is nothing more than a logical consequence of the universality of law. Free will has brought us where we are; necessity must mend the world. Under the doctrine of free will, furnish the evidence that ought to convince a man of a truth and he can still retain his error. Under necessity, the proper evidence *must* convert him; there is no chance, no perversity of will about it. As ignorance is the greatest curse of the world, this is an important difference. One practical consequence is, that Free Will says, I gave this boy a chance to learn and he did not. Necessity says, If I did not succeed, it was my fault, I must be ignorant; for by arranging instruction in the proper order and playing upon the right keys of the boy's nature, he *will* respond and learn. The same argument holds in conduct. Free will gave us the jail and other eyesores of Christian civilization. Necessity can touch the chords of man's being so as to make a moral man and useful member of society of every human being, when the leaders and teachers are wise enough to perceive and apply the proper forces.

5. We need a reasonable kind of other-worldliness. In making the bliss of heaven dependent upon a magical theory of salvation, the old theology has to a great extent turned men from that earnest and thorough-going consideration of the affairs of this world which alone can re-form society in harmony with a nobler conception than we now find embodied. What matter, thinks

<sup>1</sup> I recognize perfectly well that there must be an intimate relation between the stage of evolution of a society and its instituted religion—a relation that makes it impossible for religion to be perfect or the “best” conceivable at a time when the various other elements that form a part of a society are imperfect. It is the failure of the adherents of the several creeds to acknowledge this truth, their expressed or implied belief that their formulas do embody *final statements of religious truth*, that furnishes the occasion for the present onslaught and makes it necessary. Until Christians of this class begin to doubt the correctness of this conception, we need not look for any considerable progress of religious thought amongst the mass of professed followers of Christ. The only way I see to bring about this questioning is by destructive criticism upon the one hand, and by the presentation of more just and reasonable views upon the other. Properly speaking, it is not with a “best” amongst religions, in any absolute sense, that we have to deal at any time. If we squarely face the issue, the question is, Have we the insight to formulate a truer religion than we find about us because we interpret more correctly the relation of man to the universe, and the ability to embody it so as to make it a working force in society? If so, we are authorized, by virtue, simply, of this faith—and for precisely the same reason that we would substitute a superior plow for an inferior one—to undertake the task. *In the last analysis, both agricultural implement and religion must be judged by their utility: and when means become exalted to ends and tradition strangles reason, growth stops, degeneration takes place and even death may be near at hand.*



many a Christian, if there be injustice and misery in this life; it will last but a short time, and then happiness awaits us through the merits of the Savior. Delusive hope! how thousands are doomed to disappointment. The universe is one. The principles governing a spirit life must be the same as those which govern man now; therefore, the only way to fit ourselves for such a life is to produce as much harmony, as much heaven upon earth as we can. The materials are ample; the only thing that stands in the way is our ignorance and the assumption of so many that certain theological bubbles are substantial things to be relied upon, instead of the good-for-nothing and delusive appearances that they are in reality.

6. We need a demonstration of immortality, if such a thing be attainable. I believe that it is possible to build up a strictly scientific demonstration of immortality or, at least, of the truth that man does continue to exist after death. I believe in the spirit-hypothesis, but I am not yet prepared to say that I know it to be true. The demonstration of continued life will be very valuable to the world. With this established and the law of retribution confirmed by the testimony of spirits as to the relations of different lives led upon earth to conditions immediately after death, we shall have, perhaps, the highest-pressure moral reservoir procurable. It matters not that a man prefers to be annihilated, that he is inclined to disregard the well-being of others; if you have the evidence to prove that he must continue to exist, that he must reap what he sows, the rational foundation for appealing to him to live a good life is in our hands and we can reform him.

7. We need a more exalted idea of God. Read the evolution of the idea of God in Spencer's "Principles of Sociology," note that the god of a cannibal race demands human sacrifice, and that step by step as a tribe or nation develops, the idea of God becomes higher and higher, and you will find a magnificent idea suggested. I have already shown in the discussion of revelation that no one can know that a revelation comes immediately from God. It follows, then, that we can not know the existence and attributes of God through the testimony of states of consciousness immediately produced in us by God; therefore the only way of knowing him that remains to us is by an inference from all that we know, as the sublimest induction of the human mind in its effort to conceive a cause adequate to the explanation of the phenomena of the universe. Mark, then, that step by step the idea of God is derived from what we know. As we grow in knowledge the conception changes. When the knowledge is imperfect the idea is correspondingly incomplete and it can become perfect only when our knowledge of phenomena is complete. But we can

assign no limit to the possible growth of knowledge; therefore, while we continue to believe in a Supreme Mind, an Over-Soul, our idea of what it is does now and must in the future misrepresent the reality. We can be very sure, then, that the Supreme Mind cannot be as we conceive it, and it is folly therefore to talk about God's will. When you are too proud to acknowledge your ignorance, or too slothful to search for causes, it may be a convenient way to say that the death of your child was the immediate effect of an act of divine will, instead of tracing the cause of the diphtheria to unsanitary conditions. But, all the same, this sort of thing turns back the hands of progress centuries, and I fail to see also precisely where the piety and reverence comes in of blaming God for the consequences of man's ignorance.

8. We need to pass directly from discovered natural laws to their application to human life without first putting them into our idea of God and then taking them out again. What I mean is this. Logically, we have no right to draw out of our idea of God anything that we have not previously been able to put into it as a result of human experience. Practically, the idea of God has been the favorite lurking-place for dogmatism. As vicegerent of God, the priest has anathematized acts and truths which, in the light of history, we know have helped humanity. Since, then, the idea of God is intermediate between our knowledge of phenomena and all statements as to the will of God, we shall avoid a positive danger by passing directly from our knowledge of the universe to its application with a view to uplifting humanity, by saying, Such and such happens under these conditions, and not attempting to define what God's will is. The argument here put forth does not extinguish the conception of God; it simply exalts it, bringing us back to the thought of Job—Who by searching can find out God?

9. We need to repeat the law of love after Jesus and after other great religious leaders. We need, however, to do this in a practical way as well as to retain it as an ideal. The world says to a young thief, "You were taught not to steal?" "Yes." "You knew that it was wrong?" "Yes." Then it condemns him and sends him to the jail or reformatory. In doing this it has overlooked what I hold to be an important psychological law; namely, that truth has quantitative as well as qualitative relations; that is to say, the question is not solely, Do you know that it is wrong to steal? but, How intense is your *realization* of this wrong? So, because the child commits the Golden Rule to memory in Sunday school or the adult Christian hears it in a sermon, it is not to be supposed that either is thereby equipped with a magical formula which, in the twinkle of an eye, will

transform and render ideal all the relations of his life. It is folly to look for such results, and when we do look for them we do not find them. This means that in addition to impressing the Golden Rule, it is necessary to discover and to obey the psychological laws that govern man if we expect to derive benefit from the law of love in human life.

10. We need to teach the law of selfhood. That action and reaction are equal is true in the realm of mind as well as of matter. There are certain rose-colored views of life that teach that one ought to sacrifice himself for others without hope of reward. But if law be universal and the universe a unit, it is impossible to think, feel or do anything without a corresponding reaction which can be called, if you see fit, a reward or a punishment, as the case may be. If, too, it is possible to do anything without a corresponding reward, it must also be possible to do other things without a corresponding punishment. Recognizing that the well-being both of self and of society is a matter of paramount importance, it is both the province and the proof of wisdom to place ourselves where we can at the same time get most good and do most good, and so far from these two objects being inconsistent, they are most closely bound together. We see here, too, the manifestation of a true spiritual economy.

11. We need to cultivate our higher or psychical powers. The testimony both of tradition and of reason favors this. The apostles and early Christians felt themselves blest when they had received the Holy Spirit and when spiritual gifts were unfolded. A like cultivation of our powers can aid us to-day, and I believe the time is coming when it will be seen to be almost a necessity as a matter of self-protection against unseen forces which otherwise might play upon us to our injury. The positive benefits will also be appreciated. It seems to me that originality is largely if not exclusively sensitiveness to suggestion from invisible intelligence, and if this be true we have it almost as directly in our power to make original thinkers as to make musicians or artists.

12. We need to cultivate unswerving fidelity to truth. There is a widespread misapprehension as to the scope of reason. There is a fear upon the part of many Christians and also, I am inclined to think, upon the part of many spiritualists and students of the so-called "occult" forces, that if you concede too much to reason you will be forced to give up pretty much everything you believe and see any good in except the multiplication table and a few other mathematical things of that sort. This view is entirely erroneous. The strongest charge that can be brought against reason by persons of this class is, that it may refuse to accept certain revelations which nevertheless are actually true.

Let us suppose that a man should appear before us and state something that no person had ever heard before, that what he said was really true, and that a thousand years hence it is destined to become a commonplace and very useful idea. What should be our attitude towards this teaching? Naturally, the very first thing we would do would be to compare the statement with everything that we already know in order to determine whether the evidence is for or against it. If the evidence be against it, we are forced to say, It is false, if we say anything at all. The prophet of the new idea must then give up the attempt to convert us, or he must show to our satisfaction that those conceptions which testify against his view, and which we now believe to be true, are really false, in this manner so changing the preponderance of evidence that it is now *for* the idea instead of against it. If he succeeds in this, we accept his idea as true and are justified in doing so. If, on the other hand, we can find nothing within us that assimilates with the teaching so as to furnish the slightest intimation as to whether it is true or false, we ought not in the first place to attempt to judge of its truth, and in the second place, without such a point of contact the knowledge that it is true would not be of the slightest benefit to us at that time, since all of the conditions for any practical application of it are wanting. We might just as well dispute over the statement, "An abbacadabra has four legs," when no living man can tell us what an abbacadabra is.

This leads us, then, to the very important truth, that reason not only can but must pass upon the truth, falsity or doubtfulness of every doctrine of positive religion, or of any other doctrine whatever. If there are points of contact connecting it with life, we can pass judgment; if there are not, we can let it rest without the slightest fear that we are ignoring a great truth, since not until it comes into relation to our welfare so that we can judge of it, can it be *for us* either great or a truth. Not only, then, do we not violate any sanctities when we treat the teachings of Jesus and other leaders as *valuable* as suggestions, but *worthless* when presented to us for acceptance upon their authority, but it is the very effort of each person to test for himself the several teachings of a revelation, that enables him to reject what may be false and therefore injurious, or that leads him, upon the other hand, to a more or less intense realization of their truth and to the reaping of a corresponding benefit. We see, then, that all the efforts of the old theology to break into the kingdom of heaven by force, by inviting people to believe in the teachings of Jesus upon his or their authority, end at last in making the influence of those teachings over the daily life of multitudes weak, and at the same time, this method condemns the noble reasoning

powers of man to disuse, thus involving a tendency towards failure in all relations of life; whereas the same teachings, or such of them as are true, might become vital factors in the lives of such persons and the reasoning powers receive a recognition and stimulus which would do much to lift humanity to a higher plane.

13. We need to recognize woman in our religion as in every way and sense the peer of man; allowing men and women alike to stand upon their individual merits.

14. We need to recognize that it is not in the power of a finite being to do anything *directly*, for the Supreme Mind of the universe. For this reason we must deny the utility of worship in the old sense as expressed in forms and ceremonies or in shouts of praise because we believe that we are pleasing him. The practical consequence of this idea is, that we ought to turn the immense stream of energy that has been poured out of the soul towards the human conceptions of God, into the channel of the improvement of ourselves and humanity. If there be any virtue in love to God aside from our admiration of a high ideal, let us transmute it into such a living and vital respect for natural law that we shall seek untiringly for a knowledge of the laws of the universe, of the laws of our own beings, and let us subject our lives to the law, knowing that perfect harmony both for the individual and for society can be attained in no other way.

15. We need to make our religion progressive, to have it eternally "open at the top." If we are true to our methods, our religion will be progressive. For, setting aside tradition and creeds ourselves and seeking to measure all things by what we believe to be true at the time, we shall stimulate others to do the same, knowing that it is solely the food that one digests that strengthens him. We shall give over finally and forever, then, the attempt to formulate any creed or statement which shall be true for all time. In place of this, our desire will be to grow and to aid others to do the same. We shall neither praise nor blame any one for his beliefs, for we shall know that if his intellectual machinery is in proper running order, he must believe as he does.

The chasm between Universal Religion and most Christian sects is in one sense a very deep one. The difference does not lie in any teaching, but in the manner in which the teaching is authenticated to us. Universal Religion runs its fences horizontally, as we separate grammar school, high school and college that we may teach more effectively. Christianity uses vertical fences, placing a man in one pen or another according to accident of birth or environment, or peculiarity of mind. I do not say that Christianity is false and Universal Religion true; I merely claim that the time has come when it is possible for the world

to receive and be benefited by a higher form of religion than has been taught by any organized Christian body now in existence.

16. We need to change our definition of religion. Throughout this address this word has been used in a loose way as in ordinary conversation. A friend affirms that "Religion is the recognition of cause," the effect of phenomena that leads man to seek for cause, to ask why. There is much to commend this view. In the first place, the postulate of the universality of law completely removes the old partition which separated the universe into a natural and a supernatural part, assigning one to science and the other to religion. We now see that law governs everywhere, from the impact of atoms and movement of an insect's wings up to the most exalted emotion of an archangel. In reality, the whole universe is now turned over to science. Ethics and what has been called religion now become mostly or entirely a practical application of the truths of physiology, sociology and psychology. We shall find some confirmation of this when we note the striking similarity between the architecture of theological systems and scientific theories. The method is the same, but the materials differ. Starting with texts of Scripture usually assumed to be true, theology has sought to organize what it held to be revealed truth into a coherent system. Science, we now see, has the advantage in that it has laid its foundations deeper.

The definition of religion presented for your consideration throws all of the old subject-matter of religion into the department of science. It, together with the foundations of Universal Religion affirmed in this address, proclaims that man can know everything that it really concerns him to know. It is man's destiny to come to himself, to realize the great possibilities of his nature, to know that it is for him to determine whether by subjection to law he will conquer all things and shape a heaven for himself here, as well as hereafter, or be satisfied to remain in misery. The solution lies in his own hands. Not in the ways taught in the past will God save any individual or the race. Not the Bible alone, but reason applied to the whole universe, including both perception and revelation, must lead us to light and happiness. It is not for us to submit tamely to conditions under which we suffer, affirming them to be God's will, but rather, open-eyed and open-minded, to look about us, learn and apply, and over and over again to repeat this process.

Religion as defined, then, does not degenerate into a creed whose votaries are proud of their adhesion through the many changes in thought about them, that make it so difficult to stand still. Such become the real heretics, the monuments of impiety; and those who are sensitive to the forces that beat upon them

from without and who are ever urged to seek for causes knowing that knowledge is the master-key that opens all doors — these are the truly religious and the truly pious, and to them it is given to mount upward step by step upon that ladder of progress whose top, lost in the immensity of space, mortal eye has never seen.

T. E. ALLEN.



## EXPERIMENTS IN LONG-DISTANCE CLAIRVOYANCE AND PSYCHOMETRY.

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AN experiment was recently made with a trance medium in Chicago in long-distance clairvoyance. The medium was not informed what kind of an experiment was to be made until after she had entered the trance. The experiment consisted in having six different members of the society keep track of their movements during a certain hour, and then endeavoring to have the medium discover and describe them and tell what they were doing. Notes were taken, and I wrote to each of the persons, advising them as to what the medium said, and I give here the results of the investigation.

In the case of Dr. Smith, the president of our society, the medium described him as a blonde with light blue eyes, engaged in some professional occupation, and living out of the city, but near by. She stated that he was in the city at this time, and was in a store looking at something in a box or casket. She should think it was either jewelry or instruments of some sort. The doctor advises that at the hour mentioned he was in the city in a clothing store. The description of himself, his vocation and residence was accurate.

In the case of Charles E. Boutwood, the medium gave a description of him which was entirely wrong, and located him behind a counter in a dry-goods store. Upon being advised that this was not correct, she then described him as a brunette with dark eyes, wearing brown mustache, engaged in some professional occupation, what she could not say. She said he lived outside the city, but was in town at this time, and was at that moment standing on a street corner talking with a friend. Mr. Boutwood is an artist. The description, though vague, might fit him. He states that about the time mentioned he was buying colors on State Street between Van Buren and Jackson, and that he thinks the medium was entirely wrong.

In the case of Mrs. Dawson, the medium described her very accurately, and stated that at the time mentioned she was sitting in a room in the country brilliantly lighted by broad windows towards the west, and engaged at darning. Mrs. Dawson states that this is correct.

In the case of Mr. W. W. Catlin, the medium described him as

a short man, somewhat swarthy, but with light mustache and brown hair. She stated that he was engaged in some business or speculative occupation and that he lived just outside the city, but at this time was a long distance from Chicago, she thought on a journey. Was either on a railway train or at a depot waiting for a train. Mr. Catlin was correctly described. His occupation is that of a broker on the board of trade, and he states in a letter that "At 2 P. M. Eastern time I left Harrisburg for Washington on the day mentioned, which was a continuous journey from Chicago, but I had to change cars and wait a few minutes at Harrisburg, and I kept in mind the time as per your request."

In the case of Mr. George G. Martin, the medium stated that he was a short man with brown mustache, engaged in some occupation requiring mental activity. That his usual place was up in a tall building surrounded with machinery, that at this moment he had just taken his hat, gone down the elevator, out through the building and across the street to a restaurant. The description of Mr. Martin and his occupation was fairly accurate, but he states that at the time indicated in the above note, "I was, and had been for the preceding half hour, busily engaged in the composing room of the *Evening Journal*," of which he was, at that time, managing editor.

Mr. M. D. Kimball was described as a man a little below medium height, light mustache and light eyes, and the medium stated that at this time he was sitting at a desk in the basement of a building a good many miles from Chicago, and was surrounded with rows and piles of what seemed to be goods or papers; that he was smoking a cigar. Mr. Kimball writes that he was at his desk in the basement of the New Insurance Building at Milwaukee, at the hour mentioned. It was at first his impression that he was not smoking, but he now states he thinks he had lighted a cigar. He says: "The most remarkable thing about this incident is the time given, 1.40'. I am not due at the office until 2 P. M., and rarely sit at my desk at 1.40'."

A second test was made with this medium, Dr. Smith being the interlocutor; and at her suggestion, instead of making inquiry for a certain person by name, articles belonging to these persons were taken to her and she endeavored to find the owners without knowing the name. The doctor states that in the case of several she was unable to get anything at all. With some others she gave a report. She objected that several articles were metal and that they had been carried for some time by other persons than the one owning them. The notes of this investigation were lost before it was possible to communicate with the persons.

A third test was made with two mediums sitting at the same time. One was the trance medium used in the two former tests,

and one was a clairvoyant and automatic writer. Mrs. Dawson was the interlocutor with the former, and Mr. and Mrs. Earle Marble with the latter. Preconcerted arrangements were made with seven persons to keep track of their occupation from the hour of 1.30 to 3 P. M. Articles other than metal were received from each, and with as little handling as possible, placed in envelopes lettered on the outside, A, B, C, etc.; then a programme was made up and the interlocutors were instructed to place the envelopes marked with corresponding letters before the two mediums at the same moment, the idea being to see if both could discover what the persons were doing at the same time. This experiment was very crucial, and the results were not as good as in the first.

The person first inquired for was John Vanderpoel of the Chicago Society of Artists. The trance medium correctly gave his sex, complexion and color of hair, and described him as an intellectual man. She said, "He is reading in a public building." The clairvoyant was undecided as to whether it was a man or a woman, and obtained a considerable amount of matter which cannot be correlated with the facts concerning Mr. Vanderpoel. Mr. Vanderpoel writes that while not speaking at that hour, he did speak that day before a class in the Art Institute from 12.30 to 1 o'clock.

The person next inquired for was Mrs. Lucinda B. Chandler, who was described by the trance medium as being fairer than Mrs. Dawson (who has brown hair and eyes), and a writer or ought to be. She said that she was at that moment in a place of business, and "has just said to herself, 'I must write this down,' and she wrote something on a slip of paper. She is in a family of three persons." The clairvoyant was at first confused, then seemed to go to a hilly country, to a small house on the side of a hill, obtaining the name "George." Mrs. Chandler writes that she was at this time in Noble Cottage, Dansville, N. Y., enjoying a nap. The cottage is on a hill, but is not a small house. There are three in the family. The description of her personally is fairly accurate.

The person next inquired for was Henry D. Lloyd. It had been suggested by the clairvoyant that she would like to try the experiment of getting, by automatic writing, what some person was writing at a distance; and unknown to her, this experiment was tried in the case of Mr. Lloyd. The trance medium described him as an intellectual man with dark hair and eyes and above medium height, at that moment writing. She said he ought to be a clergyman, and does speak in public. She was then asked whether the clairvoyant would get the writing, and whether she herself could see what was written. She said that

she thought he was either writing or thinking about the immortality of the soul, and that the clairvoyant could not get it. For ten minutes the clairvoyant had no impression whatever, then she said she felt the influence of two people, the predominating one being a man with light blue eyes and brown hair. She could not discover what he was writing, or even that he was writing. Mr. Lloyd is a man of full medium height, with light brown hair and blue eyes. He was, at the time indicated, writing a postal card to me in Winnetka, Ill. He did not say anything whatever about the immortality of the soul, and doesn't recollect that he was thinking of that subject.

The person next inquired for was Mrs. H. Gamperi Higgins. The trance medium stated: "This is a woman connected with public work, with brain like a man, living out of town in a home by itself with considerable ground about it. There are four in the family. She is in her own home with a book or magazine in her hand, sitting near a window. Has had some sorrow which has touched her severely, but which has helped her in her work. Wears a dark or navy blue dress; is above medium height, not large, and is a writer." The clairvoyant was unable to get any impression whatever, the article which she had being a handkerchief. She said that it was just as likely to give the impression of the one who washed or ironed it as of the one who owned it. Mrs. Higgins was described with tolerable accuracy. She was, however, at this time on Randolph Street, on her way to the station. She states that the occupation described by the medium is a customary one for her at that hour. She does not know of any sorrow such as the one spoken of. She habitually wears a dark green dress, but does not say that she was wearing the same at the hour indicated.

The person next inquired for was myself. I was described as being in my office, sitting near a table or desk, a man of middle age, medium complexion and very decided; with brown hair, rather heavy — that is, myself, not the hair; as being dressed in a dark suit with some sort of emblem on watch chain and a typewriter setting back of me. The clairvoyant stated: "I feel an element of positiveness amounting almost to stubbornness; also a feeling of being dissatisfied, of having drifted for three years, not because of having been listless, but because of antagonism to surroundings. Eight years ago was a marked year in this person's life, and the same was true of the present year." Friends of mine say that this psychometric reading of me is very accurate. The statement in regard to facts and their dates is certainly correct. Eight years ago I came to Chicago, and especially during the past three years have been engaged in occupations which I recognized as merely temporary. The trance medium located me cor-

rectly. I had just reached my office at 2.30. The description of myself is also fairly accurate, except that I was dressed in a gray suit and have neither emblem nor watch chain. A typewriter sets behind me in the office.

The next person inquired for was Mrs. Agnes Levin, a Russian lady. The trance medium stated, "I think this is Amber," whom she knew. "She is much lighter than Mrs. Dawson, is a blonde, and is a particular acquaintance of hers. She is a great reader; has written, but whether published or not, I do not know. There are five in the family. She is of a restless, nervous temperament. I cannot locate her, but there is a babble of tongues about her. The glove has been handled by other persons, including little children." The clairvoyant said: "Something in this person's life is connected with a tropical country. I have the impression of someone having been drowned. The person has a double life, living in one condition with desires in another. Is very susceptible to all mental influences. Has written, and could succeed as an author." My first acquaintance with Mrs. Levin came through being invited to examine a translation into English of a Norwegian novel. She has never published any of her original work or translations. She is a very light blonde and very studious, with ambitions to excel in learned pursuits. There are five in the family. The description is fairly accurate. The article given the clairvoyant was a silk shawl brought from Japan by a Russian naval officer of whose whereabouts or fate Mrs. Levin has been for many years ignorant.

The person last inquired for was M. D. Kimball of Milwaukee. The trance medium described him as a man in an office with another man. "Light complexion, with grayish hair and mustache. Very intellectual. He has just now reached up and taken out of the pigeon-hole a little paper containing a list of names or things which he looks over, then folds up." Here the medium, who is acquainted with me, stated that she thought this was Mr. Dawson. The clairvoyant said: "I get the impression that the article does not belong to the person who sent it, or that it has not always belonged to that person." After this, there seemed to be nothing but confusion. In the case of Mr. Kimball, but one article was received, and that was a small memorandum book which was sent to my home at Lake Bluff instead of to my office, and I carried the same down to my office, divided it in two parts and placed them in envelopes. The description of Mr. Kimball is fairly accurate, but he writes that at the time indicated he was out "house-hunting," and not in the office. It is fair to say, however, that his usual place at this time is about as given by the medium.

Mrs. Dawson and Mr. and Mrs. Earle Marble did not know to

whom the articles handled belonged, that information being entirely confined to myself until after all reports were in. The mediums, who are two of the most reputable and best known in the city, donated their time for the experiments, and have kindly offered to give whatever time is necessary for continuing them.

MILES M. DAWSON,  
*Secretary Chicago Branch.*

## EXPERIENCES IN PSYCHOGRAPHY.

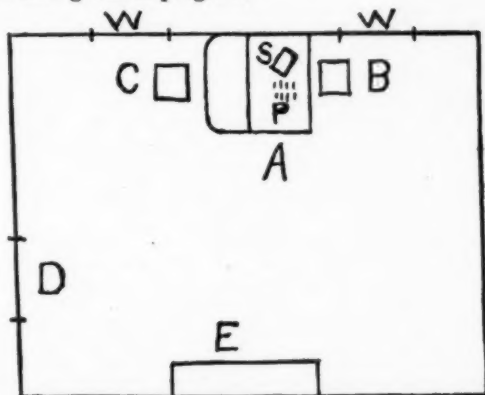
IN an interesting and instructive communication presented in the August number of THE REVIEW, Mrs. Duffey states that her study of independent slate-writing has been most unsatisfactory, to use her own word, "abortive." Because my own experience with this phenomenon has been the reverse of this, in fact the most satisfactory of the alleged spiritual manifestations I have seen in my observations in forty years, I am tempted to present it for publication.

In the spring of 1892, during the months of April and May, Mr. P. L. O. A. Keeler, a slate-writing medium then residing at Buffalo, made several visits to Lockport, N. Y., and gave sittings to about forty persons, some of them taking two or more sittings. The medium gave an hour to each visitor, and whenever a local investigator secured enough names to fill out from six to eight hours of a day, Mr. Keeler was sent for, and usually reached Lockport in the morning just in time to receive his first visitor at his *séance*. His *séances* were held in the parlor of a residence on East Avenue, facing the south, with the curtains of the two windows of the room raised to the top of the lower sash, thus freely admitting the daylight and even the bright rays of the sun when the sky was clear.

I will first give my own experience, which in its main features was that of all other visitors. On the day of my visit I bought two quite large slates at a book store, washed them clean, and made a private mark upon them as a guard against any substitution. The hour of my visit was four o'clock in the afternoon, and I then found the rays of the sun streaming into the parlor so freely that the medium complained of the heat, and had removed his coat. In the parlor I found an old-fashioned dining-room table used as a parlor table, and covered with a spread. It stood one end to the wall between the parlor windows. One leaf was gone and the other leaf was raised. I was given a chair on the leafless side of the table, while the medium sat upon a low chair on the opposite side, nearly six feet from me. In obedience to his directions I unwrapped my slates and laid them upon the table by my side. I sat so close to the table that my right arm rested upon it nearly all the time of my sitting. Then, taking a small pad from my pocket, I addressed seven or eight requests for communications to deceased relatives and friends upon separate



leaves, tore them from the book and folded them up in the form of papers holding the very small powders of a physician's prescription. They were then thrown together upon the table beside the slates. This done, we sat and visited, while we awaited developments. On looking over the table while talking, I discovered a plate containing several bits of slate pencil, each about the size of a grain of wheat; also a small piece of cloth evidently used for wiping slates, and a slate pencil about six inches in length which lay upon the raised table leaf next to the medium. The following rude sketch gives the appearance of the room while the sitting was in progress.



D, door leading into room. W, W, windows. A, table with leaf raised next to the medium. B, visitor's seat. C, seat of medium. E, piano. S, position of slates. P, pellets.

In the situation indicated by the diagram we passed a full half hour without any intimation that I was to be favored with any slate-writing. The medium was a very pleasant visitor, and while we were engaged in conversation I was making a close study of him. He was not entranced, but was apparently governed by impressions received in his normal state. After about ten minutes, he gave a nervous twitch of his arms, reached across the table and seizing the edge of the upper slate with his left hand, picked up one of the little pieces of slate pencil with his right hand and threw it in between the slates. Then by his direction, I passed my handkerchief around the slates and tied them firmly together. In this condition they remained, not touched again by him, until after the under side of the upper slate was covered with fine writing. In about five minutes more, and while we were talking, he gave another nervous twitch,

seized the long pencil lying on the table leaf in front of him, and, reaching across the table, scrawled something upon the slate. It was too much of a scrawl for me to interpret, and by his direction I took the cloth and rubbed it out. In about five minutes more he repeated the writing in the same manner, and this time I recognized the word "Algie." This was the name by which a deceased young friend of mine was known. Still the medium asserted that I was not getting any slate-writing, and this name was erased. Soon afterwards he seized the pencil again and wrote "Vincie" upon the slate. That was the name of my wife who died in 1884. The name was written upon one of my slips which I was holding in my hand at the time the medium wrote the name upon the slate. By the medium's directions, this name was erased.

Then followed an interval of about ten minutes devoted to conversation. Two or three times the medium reached across the table with his right hand and ran the tips of his fingers among my folded requests for communications, but he did not pick up any of them. His manner suggested to me that he desired to derive some impression from them. During the last three or four minutes of this interval the expression of the medium suggested to me the probability that although he responded to my conversation, he was thinking of something else. At the end of this period he nervously seized the pencil and wrote upon the slate the words, "That's all." Upon my telling him what he had written, he said, "I don't think you will get anything more. Untie your slates and see what you have got." I untied them and removed the upper slate, leaving the under slate upon the table, with the little bit of a pencil lying upon its clean surface. Upon the under side of the upper slate I found the following written in a delicately fine hand:—

*Darling One :—*

"There is no death." How true these words now are to me. I have passed over the mysterious portal of so-called death, and I have fathomed it at last. What is more mysterious than the ordeal of death is *life*. What is life? How can life cease? It never can. The spirit is the real life, the real being, and whether embodied or disembodied, it is the same in its identity. You are now as much a spirit as you ever will be. But you are cumbered by a useless body. I have become a philosopher since I left you. Dear husband, I want you to know that in heaven we are neither married nor given in marriage. That is all arranged here. The soul finds its own mate. I am glad that you remarried, for it was right you should. Think of me now and then, for I am with you often. My life here is real. With love and interest I am

YOUR OWN VINCIE.

The name signed to the foregoing was that of my wife, who died in the autumn of 1884. Comparison of the slate-writing with a letter written by her several years before her death showed

an exact similarity. I have married again as intimated, but this was not known to the medium. There was nothing in my requests for communications to indicate any relation of the parties to me, nor did we have any conversation about any of them. Nor could the gentleman with whom the visitors made their engagements one or more days before the *séances* have told the medium much about me. Besides, he is a man of honor, and entirely above the suspicion of collusion with the medium. Across the end of the slate containing the foregoing message were these lines in a boyish hand:—

*Dear Mr. Gantt:—*

I think all the world of you yet. I have just come over and not used to coming yet. Robbie is here. I am

ALGIE.

"Algie" is the name of a very lovable lad who was a near neighbor and a playmate of my own boy Robbie, but who had died a short time before the date of the *séance*. My own son, Robbie, passed over a few months before "Algie," and an indication of their mutual attachment was given in the remark of "Algie" when told that he could not live. He was not in the least alarmed, but calmly said, "Then I shall find Robbie." A peculiarity of the message signed "Algie" is that I am designated as "Mr.," just as he always addressed me when living, though everybody else knew me as "Dr.," the title of my early profession.

I had nearly finished reading the messages I have given when the medium started as though impressed, and said, "Put that slate back on the other one; you are going to get some more messages." I obeyed the order, and then Keeler, reaching across the table, took up the slates with both hands, and said, "Take hold of the slates with me." We held them between us, as nearly as I can estimate, five minutes, during which time there was a sound coming from them as of a pencil writing rapidly and with heavy pressure. While it continued we were engaged in conversation, mainly upon the strange character of the phenomena which could give us the sound and the writing without the intervention of anything that could be seen. When the sound of writing ceased the medium let go of the slates and I separated them. Upon the second slate I found this message, plainly written in heavy lines:—

*Dear Gantt:—*

This surely does beat the Dutch! How I do wish I had known that this continued life was a certainty when I was in the body, and that we could come back. That positive knowledge would have been a great solace to me in my last moments. Say, Gantt, I have not found any harp or crown or hell yet, nor any gold-paved streets. It seems to be a real common-sense sphere of being. Well, old fellow, I am glad I didn't have to write your obituary; you did me up brown, did you not? Well,

speculate as you can, propagate truth as much as you can,—this is an absolute fact, I am alive, am here and see you. For God's sake have all the folks know I am not dead.

S. T. C.

I have given only the initial "C" of the name written out in full, and which was the name of my most intimate and confidential male friend, when he was living. He was a physician, but also a poet and philosopher. He died the last of the December previous to the slate-writing *séance*. There are references in the slate message known only to me. We had often considered the problem of a future life, of which he sometimes had tormenting doubts, although he was a devout churchman. The reference to his obituary could only refer to an incident of our intercourse which occurred about a year before his death. While conversing upon some theme which I have now forgotten, he broke in as though actuated by a sudden impulse, with this expression, "Say, Gantt, if I die before you do I want you to write my obituary, and if you die before I do I want to write yours, for no one else understands us as we understand each other." It struck me as a singular request, but without discussing it I assented, and we then resumed the conversation which had been interrupted. The style of this slate message is exactly that of our familiar intimacy, which was like that of David and Jonathan, although in his writings and public addresses his use of language was so refined as not to offend even the most exacting critic.

Filling three lines across the slate below this message signed with the name of my friend, was the following:—

*Dear Father:—*

Mother and Robbie and Charlie and all are with me. I am so happy here. Don't regret our being over here. Your boy,

HOWARD.

This little message correctly named all the deceased members of my own family, the name signed being that of my son Howard, who died eighteen years before the date of the slate-writing *séance*. That I had lost a son by that name, could not have been known to the medium or to any one with whom he was associated while he was in the city. My folded questions called for communications from my own family, but they were simply addressed by name, without any words indicating any relationship. There were also on the second slate two very brief messages, written across the lines of the long message, and in colors, red and yellow. This appearance of colors in the slate-writing with Keeler was a matter of frequent occurrence.

I had another sitting with Keeler about six weeks later, at which I asked for answers to specific questions, and the responses were as direct as I could desire. At this second sitting the slates were held between us, and both were covered with communica-

tions in about five minutes. They were turned over once in our hands, and a sound as of writing upon a slate with a pencil was continuous. While the writing was in progress, we were engaged in conversation. I remarked that "I would like to see the agency doing the writing." "So would I," said Keeler. And later he said, "You know as much about this as I do." He asserted that all he knew about it was that the writing came with him, and he thought spirits did it, but upon this point he was not seemingly positive.

Many tests were devised by others who had sittings with Keeler during his visits here at Lockport, but in every instance reported to me the responses were to the point and satisfactory. Attorney G. asked in a question in a folded piece of paper, "How is this writing done?" The answer, signed by the name of a deceased brother, was this: "We come and write by an electric or magnetic power; we do not touch the pencil with hands. Is it not remarkable?" Attorney G. also asked for a message in French from a grandfather who had lived among the French Canadians for several years, and had learned to speak and write the language with some facility. The attorney when a boy greatly admired the grandfather and gave proof in many acts of kindness of his esteem for him. By response to the request for a message in French this was written upon the slate:—

*Je suis venir pour vous voir. Je ne songe qu'a retourner dans une vie passible et retirée. Je vous ai vu, Je vous reconnais, Que de pain vous avez pour moi. Quelque chose que vous fabriez pour moi je vous en recompenserai.*

*Le vous m'aimez sincere et fidèle,*

R — B. G. —.

While the writing of this message was in progress, the slates were held by the medium and Mr. G., and the medium remarked, "Somebody is trying to write in a language I don't understand." Inspired by the success of Mr. G. in getting a message in French, Dr. P. asked for one in German from a deceased German friend with whom he had been very intimate in life. The response written upon his slate was as follows:—

*Lieber Wilhelm:—*

*Ich freue mich die gelegenheit mit ihnen in verbunden zu sein. Ich hoffe äfter günstige gelegenheit zu haben mit ihnen zu sprechen. Ich habe viel zu sagen.*

Fritz Bachmann.

In this connection it is to be noted that Dr. P. had not made a previous engagement for a sitting with the medium, but had applied for one on the impulse of the moment, and was given an hour fortunately not taken by anybody else.

Three young men of this city, Dr. R., Mr. B., an artist, and

Mr. G., a lawyer, after considerable discussion of the question of the genuineness of the slate-writing, adopted this novel and severe test: Each one to write a request for a message, but not sign his name to it; none of the three to know what the requests of the others were; then each one to give his question to a fourth person to transcribe, and then one of the three, chosen by lot, to take the questions thus prepared, and go and have a sitting with the medium. This scheme was carried out as planned, but the medium, or the power manifesting itself through him, was equal to the test. The responses given upon the slates were direct answers, not only to the questions, but to the persons who framed them. The answer to the question of Dr. R. ended with this, "Now, Dr. R., you see this is not a case of mind-reading, is it?" The purpose of these three young men was to baffle any psychometric, telepathic or mind-reading power possessed by the medium.

An interesting experience was that of Mr. R., an accomplished artist residing in this city. He had several sittings with the medium, at nearly all of which the results were of the character common to other visitors. But on one occasion, after he had received messages upon three slates and had still one slate remaining without any writing upon it, by direction of the medium he tied this slate up with one of the other slates containing messages, and held them on his lap. He held them in this manner about twenty minutes, and while thus engaged, was holding a conversation with the medium about the duality of the human brain, and the possibility of the slate-writing being done through the activity of one half of the medium's brain without his being conscious of the act. At the conclusion of this talk he untied the slates, and upon the one that had contained no writing when the string was put around them, found the following:—

O Lord! R., don't beguile yourself with the idea that you are divided up into two halves and that one half writes this while the other half is in ignorance of it. That is harder to realize than that we are as represented, from a sphere beyond the mortal plane, and write. I know something of anatomy. I never could find the spirit in the human form. But I now have found it; and I as a spirit am here and writing now.

S. T. C.

The signature is that of my own intimate friend, Dr. C., already credited with a message to myself.

But the artist, Mr. R., had a still more remarkable experience. He had repeatedly received messages purporting to come from a deceased sister, and naturally became anxious to secure proof of their genuineness. On this occasion he addressed to her this request, "Please convince me that you are still living." No response was given upon the slates, but upon the paper itself

which was folded and thrown upon the table with others of like character, was written in a red color across the lines asking for proof, these words, "I am alive, and couldn't write if I were not." Mr. R. is positive that at no time during the sitting was the paper out of his sight, and is equally positive that the medium did not take it from the table or open it.

I will close this narrative of experiences with a message purporting to be given by a former well-known Congregational clergyman of the city, now deceased, who was noted for the didactic or rather axiomatic character of his preaching. It was given in response to a request from a Mr. H., a well-known merchant, and reads as follows:—

*Dear Friend:—*

I have found that there is something else to think of beside ecclesiasticism. It is not what we preach, not what we say, but what we think, that takes us to the highest heaven. Thoughts, not acts, motives, not deeds, are what lead us toward the pinnacle of perfection. A generous, truly good soul points to loftier blessedness than all the gilded spires of Christendom. I am in a life that is new, real, earnest and worth the living.

J. L. BENNETT.

Finally, whoever seeks an explanation of the slate-writing phenomena should keep in mind these facts:—

That they were produced in full daylight.

That of about forty persons who tested the medium's powers here at Lockport, not more than three or four are spiritualists, the others being simply honest investigators.

That the medium in no instance had control of the slates, or removed them from the sight of the sitter.

And, lastly, that a large number of those who called upon the medium, have preserved their slates with the messages written upon them, and they can be examined by anybody who desires to investigate the matter.

E. W. GANTT.

Lockport, N. Y., March 17, 1894.



## INSPIRATIONAL POETRY.

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A POET, whether consciously inspired or not, writes more or less under inspiration. He may be unable to understand the source and cause of his inspirations, yet in his atmosphere there are spirit intelligences that operate on and illuminate his mentality and thus assist him in the production of his poems. Some feel the divine afflatus more than others because they are constitutionally endowed with medial powers which enable them to come into affinity with the inspirers. Medial powers are essential to inspiration, yet these powers may be undeveloped, and, as mental faculties may exist and yet not be perfected by use, so these rare powers may lie dormant in a sense in many who are gifted with poesy. Once in a while there will break through consciousness, as sunshine through a rift in a cloud, a burst of spiritual illumination, and the verse and thought conjointly will flow forth freely as from a clear, bubbling fountain, while at other times the verse must be dug out of the mind as gold ore out of a mine.

The mental and physical conditions of poets and mediums, those of environment and soul, have much to do in affecting the pure flow of an inspiration. The poet and medium must be *en rapport* with the operators at the other end of the line. To inspire is not to control but to guide the poet's mentality. A spirit intelligence of the higher spheres seeks always to assist the poet and not to do the poet's work; to so quicken his perceptive powers and the inspirational harmonies within his being as to enable him to catch and receive thoughts rapidly, if need be, but in rich and rare and perfect versification. Not always, it is true, will the versification be mechanically exact as to feet, yet the rhythm is invariably measured and one in all the lines of the poem, as these lines follow the original pattern. Such poems are inspirations because they are never planned, never outworked as literary compositions are generally constructed, but they come when the conditions are harmonious and fill the soul on the street as well as in the study. A considerable amount of such poetry is read in the works of the popular authors without anyone realizing the source—the poetry thrills and melts one into a rush of feeling and tears, and yet how few understand that such poesy came out of the soul when overshadowed by the shining presence of an angel?

There are poems, however, that are received as special inspirations, through the medial brain, through inspirational writing or utterance, either where the subject or medium is over-shadowed by the guiding spirit intelligence or by some spirit guide acting as a spokesman. These poems are wonderful productions when it is known that the person receiving them is not a poet, although endowed undoubtedly with an inner sense of harmony, especially as they are the work of a poet well known to fame. Lizzie Doten's poems, for instance, those that are familiar to the reader and which were received under deep trance condition, so that she was oblivious to and unconscious of all that took place while in that spiritual condition, the poems entitled "Love" by Shakespeare, "For a' That" and "Words o' Cheer" by Robert Burns, "Resurrexi" and "Farewell to Earth" by Edgar Allan Poe, are peculiarly of the class and kind here referred to, and unless our inner sense is at fault, they stand incomparably well with any and the best that these poets have given while in the earth form. And when the conditions by which they came and the intellectual state of the medium are remembered, the spirit intelligences in these instances being advanced and overflowing with transcendent, inspiring power, is it not wonderful that such poems could be received at all in such perfect form? They, in their excellence, bespeak praise for the organism that could be so attuned as to vibrate forth on the chords of mentality such sweet, pure and lofty inspirations.

Since the rise of modern spiritualism, too much hypercriticism has been uttered against these inspirational poems, and not enough sense used by the critic in recalling or remembering the conditions through which they were received. Shakespeare *per se* could do wonderful things now, so could Burns, Poe and others, but these luminaries in the spirit world must, if they speak to us to-day, be content, and are content, we believe, to reach us with their glorious and uplifting thoughts *as best they can*. If their efforts compare at all favorably with what they left us to love and to be guided by, even though they do not and cannot overreach them now in diction, depth of thought and flow of verse through human instrumentalities, then we may and should thank God that such things are and that we live to enjoy the fragments and be helped spiritually by them. We have yet to find in such poetry when genuine anything that belittled the genius or dimmed the glory of these men; but the critical reader will find, if he be an investigator of truth and is not bound ears, eyes and mind to the doorpost of a Royal Society or some caste of men who claim or appear to claim omniscience, if he is somewhat acquainted with so-called spiritualistic phenomena, he will find a good deal to ponder and an insight into spirit mysteries such as

he will not find in any of the published poems and works of these men of letters.

The writer has received two poems, which, although he feels and knows that they are far from what the sweet soul that sent them could do, were she able to utter or express them to us in the freedom and glory of her divinity—which yet are rare specimens of her poetic genius coupled with her genuine and rare spirituality. They are worthy of mention here. And another he has received from a medium, whose honesty is unimpeachable and who is quite well known in America and England—not altogether a poem but a prose poem quite unique in form and inspiration. It is the invocation of the spirit Waukaleeta, an Indian physician of the Sioux tribe, and for loftiness and sublimity of style and thought seems to him to be unique if not unsurpassed in the English language. It came in the Indian's own tongue and was afterwards translated by spirit John Pierpont and given to the medium. It is as follows:—

Light, give us light,  
Strength unto strength, power unto power—  
Light, give us light.

Sun, moon and stars, give us light,  
Strength unto strength, power unto power—  
Sun, moon and stars, give us light.

Light of the world, give us light,  
Strength unto strength, power unto power—  
Light of the world, give us light.

God of the sun, moon and stars, give us light,  
Strength unto strength, power unto power—  
God of the sun, moon and stars, give us light.

The other poem, from Elizabeth Barrett Browning, was received through inspirational writing, the spirit of the poet overshadowing mine. It speaks for itself and shows the sweet and pure soul that made life more beautiful, true and inspiring by her blessed example and works. This poem is not given to provoke a controversy as to its genuineness and authorship; abundant special and collateral evidence could be cited, and will be when the time comes, to prove that the poem was inspired by her, and though the reader may be asked to accept it now on faith or to reject it if he sees fit, yet in itself it is worthy of contemplation, and breathes that sweetness of soul, so like the melodious touch of the harp upon which she was wont to play, which sweetness in itself ought to find an echoing response in kindred and aspirational souls. Neither is the poem given as a test of spirit reality and identity, but as a help to higher living, and as such the writer

sends it forth as seed scattered by the wayside in the hope that as no sunbeam loses its light, this inspiration may take root in the soul and be as a star that shineth unto the perfect day.

## APOTHEOSIS.

## I.

The lily seed transplanted well within the darkest soil,  
Is symbol rare of soul immured within the mortal coil;  
The outward sun that shines abroad a radiance bright and fair,  
And gently draws the lily life into the upper air,  
Prefigures thus the heavenly plan that destines the soul,  
And in the lily vine and leaf sublimely hints the goal.

## II.

The tender shoot of lily vine, the leaf and blossom green,  
Move ever upward in the thought of the diviner scene.  
The throbbing life within the plant breathes through and through the  
thrill  
That truly prophesies the bloom and shows the Father's will;  
And ever does the music sweet of wave and light and sound  
The lily touch on every side until the flower is found.

## III.

And, O divine! as from the mire and water in the lake,  
The flowers sweet in purest white their sunny garments take;  
And, O divine! to know indeed that work should lead to this  
And bring to light the aim of life in one apocalypse;  
And, O divine! to realize that somewhere flowers white,  
Will prove the law of lily bud that darkness leads to light.

## IV.

And surely man at last shall rise adorned in lily white,  
And from the mortal seed reveal the soul all pure and bright;  
The trials, toils and passions base shall teach the end in view,  
And give man thought to use and make the life forever true.  
And, O divine! shall be the end when souls to angels rise  
In glory white, in life divine, the lily of the skies.

"WHITE ROSE."

## EXTRACTS FROM INSPIRATIONAL WRITINGS.

IN my editorial, "Fair Play for Spiritualism," printed in the last issue of THE REVIEW, I have given the story of the development of my own psychical powers. I have preserved some of my inspirational writings in books—in fact, they were so written originally. Thinking that readers of this journal might be interested to judge of their general character, I herewith publish extracts from two or three of them. I have transcribed literally, and all changes made by me are indicated by the use of brackets. I do not hold myself responsible for the opinions expressed.

Sept. 18, 1884. — Your illustration of the relationship between the high school and the college as being parallel to that between material and spiritual existences, is very good. There are yet other and stronger reasons why man should study spiritual things and why the cry, "One world at a time" is misleading. In the first place, then, all will admit that we should understand as far as possible the world in which we live. Every one sees innumerable illustrations of the value of such knowledge and, in fact, not only sees, but experiences it. Now, as a matter of fact, man does not live in a world which is exclusively material. If he did, we could not expect him to comprehend in any degree, even a small one, a spiritual existence. Man possesses a spiritual part, or to state the case in a better manner, the material body is but an envelope covering the spirit, an intermediary through which the spirit acts upon matter. The spirit is the essential and immortal part and the aggregation of gross matter forming the body exists for but a limited time and for a purpose, and when that purpose has been fulfilled it disintegrates and the spirit shakes off a limitation.

If it can be shown that man is influenced exclusively by the material world, then will we admit that the claim that one world at a time is sufficient is well grounded. But, if the contrary be true, that men's ideas, their motives, their actions, and their states of mind, whether happy or unhappy, are affected by influences or forces not material, then do we affirm that those influences or forces are not only worthy of study, but that it is absolutely necessary that they should be studied would the human race progress beyond a certain [point.] . . .

Dreams are of common occurrence and those too of a prophetic

nature which are fulfilled. Can these be accounted for upon physical grounds? Where is the basis in physical life for a prophetic dream? Does it not imply: first, that life is controlled by law, second, that intelligent beings are conversant with the law, and third, that they apply it in the case of the one who dreams and have the power to impress the prophecy? In our opinion, such is the case. How of all the spiritualistic phenomena? It is thoroughly established and can be confirmed by those who will study the methods of obtaining the confirmation for themselves. A chemist tells you that an organic compound is made up of so many atoms of oxygen, so many of hydrogen and of nitrogen; how long will it take you to fit yourself to confirm or to disprove it? Is it surprising then, that not every dabbler entering upon the investigation of spirit phenomena with rigid conditions set in his mind which the phenomena must fulfill to be to his mind of spiritual origin — entering upon it in many cases wishing to find it false — is it surprising that they make but little progress? We do not think that it is. Farther we see what the skeptic will not admit, that his own frame of mind is a positive force which vitiates the results. Those who seek asking only for truth, will find it; those who seek to overlook it, will not be the first to find it. . .

Sept. 21, 1884. — The approval of one's own conscience is the only reward (excluding material considerations) which we should desire or expect. The adulation of the whole human race cannot make up for its absence, and the condemnation of all should not destroy the sweet satisfaction of a conscience which whispers, "Well done, thou good and faithful servant."

This life of ours is a masquerade, and what surprises are in store when the time for unmasking comes? The wise man has been seen with the cap and bells and the assiduous lewd fellow has personated the gentleman. The man of cowardly nature had the semblance of the lion and one morally grand and sensitive was thought too retiring and diffident to possess such prizes. The woman, stylish, seeking admiration and admired makes a poor showing, while her modest sister, who sought but to reveal the deeper meanings of life and was misunderstood, captivates by the pure halo which surrounds her. Do you believe that this unmasking time will come? I do. Have you not known many, many people to be unmasked? And, even those who have escaped while walking with us [you?] what is their lot when they have shuffled off this mortal coil, when the befogging clay is there no longer, and we stand soul to soul revealed as we are? May our thought then be to continue upward and onward and to make all possible reparation for the ignorance and weakness of the past. . .

Feb. 14, 1885. — How to live, what to do and what to do first; these are indeed difficult questions to answer satisfactorily, and so that the propositions which have received our assent in serene and reasonable moments, shall still be authoritative in moments of greatest deflection from this normal state. There are degrees of development of each of the threefold elements of man [spiritual, intellectual and physical] corresponding to any stated degree of any one of them and the coexistence of these corresponding developments constitutes harmony. Harmony is the all-essential thing. It is heaven itself; it is the pearl of great price. What would not the truly enlightened man give to possess it; or, what would he not give? All other things sink into insignificance compared with this state. . . Then there are degrees of harmony, one plane above another and, after harmony has once been attained the problem is to retain it while progressing, to unfold in such a manner that the harmony is never lost — this is a grand result obtained.

To possess the clear-sightedness, to know what constitutes harmony, to justly estimate the possessions and deficiencies of any individual, to know what should be done to complete the harmony, and to have the ability and strength to do these things — how dear to each person should be the knowledge, and insight, and strength! Yet this knowledge is something which is attainable, and which men need above all other things to know and to act upon. Were society composed of harmonized units, the whole of the greater unity would be harmonized. . . Harmony is the supreme test of all things. Those ideas which harmonize with all that we accept as true, we call true. Those objects which harmonize with all that we know concerning the beautiful, we call beautiful, and those acts which harmonize with all that we call good are good. Farther, the utility of any influence is established, when we know that it uplifts us. Now, wisdom dictates not only that we should render ourselves sensitive to the reception of whatever will exalt us, but it requires that we should follow out that strong impulse which commands us to exert an influence which shall elevate others.

Imagine two men, one standing on a platform a few feet above the other. If the one below desires to get upon the same level with the other, the latter can assist him up more quickly than he could get up alone, and without being brought down to the lower level. This is in case there is receptivity, a desire to rise. Did the one below have no desire to get up, and yet feel angry that the other should be above him, we can then imagine that he might attempt to pull him down to his level, and to do all that was in his power to prevent him from rising. In such cases, it would be wise that the one above should not go too far in his attempts to



assist the other, for his own foothold may not be sufficiently secure to warrant it. But, if he feels that he is strong enough, he may not even then assist the other without his consent. He may talk with him, state the advantages to be derived by coming up to his level, and so, in the spirit of love, present what in his judgment will impart his light to his brother; but he may not seize hold of him and say, "Come up here you stupid fellow, and after you are once here you will not, on any consideration, go back again," and then suiting his action to his words, forcibly compel him to come up higher. No! the suffrage of the universe is free to all, the bounties of the Father are spread round about us, above and below, and the conditions upon which we may enter in upon and enjoy our inheritance are few and very simple. The aspiration, the strong desire, and the humility which gives receptivity—given these and the result follows. The whole power of the universe forces the individual onward and upward under these circumstances. 'Tis like a ball in an air tube when a vacuum is created upon one side of it, the very atmosphere projects it and with an accelerating velocity!

Freedom is the great fundamental right of all intelligence. Freedom to grow, to stand still or to retrograde even. How can you judge of the necessities of another's nature and have the hardihood to say, "You must and shall follow the course which I prescribe?" You may not do it—it is one of the gravest sins that can be committed. Do not hustle another. If he can not see with your eyes, he can see with his own, and those were [are] the eyes which were given him by an intelligence far superior to yours.

Men are similar to different orders of the vegetable creation; some unfold quickly, and others require a long time. Some again are more like the granite rocks which require fire, and flood, and glacier, and frost to reduce them to that pliable condition in which they are receptive. While it is as imperative a part of man that he should give as that he should receive, that he should exert an influence as well as be influenced, there must be perfect freedom—on his part to remove himself from any influence not agreeable to him, and on the part of others to fly from his influence if they so desire.

The spirit of God animating the universe is adequate to the unfolding of all finite intelligence, and if thou recognizest in a brother the absence of a light which thou couldst kindle in him, show thy light to him and present to his mind thy ideas if he will give heed to them; but, if he would run from thee as from one who holds up to him a dazzling light which hurts him, utter a prayer for him and go thy way to another place, and there thou wilt surely find another brother who has been waiting for thee

and who will accept joyously what thou hast to impart. In the providence of God, all must progress eventually, they cannot, if they would, resist it, and they would not if they could, for the higher impulses enter into their being and allure them upwards.

To become in the first instance harmonized, is a matter requiring much study, tentative effort, aspiration, and receptivity. When it is attained, it is then necessary to expose yourself to the one influence in the thousand which is for you, and to flee from the nine hundred and ninety-nine; and it is for you to empty your soul only into those who by their aspiration and receptivity compel it.

Harmony is the test of all things, the touchstone. Present the same object to several persons and let them give a careful statement of its effect upon them, and you then have an indication [of the] status of each, just as you might estimate the heights of a number of towers by knowing the distances from them of the same fixed point and its angle of depression.

A man not yet harmonized is like a warped surface and we can not depend upon him, as upon the plane whose qualities have been analyzed geometrically. How shall a man become harmonized? It is a difficult question. What is the law of warped surfaces? But, we do know this, that there enters into the composition of man certain qualities. It is possible for us to discover the laws controlling the unfoldment of each quality, then there is left to diagnose each individual case, and to apply the influences which shall strengthen the weaker elements and bring about harmony.

T. E. ALLEN.

## MATERIALISM VS. SPIRITUALISM.

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THE editor of THE PSYCHICAL REVIEW has requested me to write an article presenting my views as to Spiritualism — or more truly, perhaps, to consider what is claimed by its advocates to be the foundation of Spiritualism — from not the spiritualist's, but a materialist's point of view. It is conformable to the truth to write as a materialist rather than to attempt to speak for any one else, for of all the various cliques, schools, or creeds of thought that of the materialist is the most individualistic, and is, or should be, absolutely unencumbered by the limits of "ism." Speaking for myself only, there is no such thing, or formula of opinion, among real scientists, as materialism. That limiting name is not of the scientist's coinage, but came from the mint of those who are more or less limited by hereditary or atavistic opinions. It has often been asserted, with some justice it must be admitted, that the phenomena of so-called Spiritualism have not been accorded that degree of exact consideration from scientists which their merit deserves. There are two rather justifiable reasons for this: first, because these phenomena have been and still are more or less beyond the border-limits of reliable comparative knowledge; and second, because, until very lately, those who have either truly represented them, or pretended to (the latter have been in the majority) have not been persons possessing the natural intellectual development to merit or attract the attention of exact investigators.

Spiritualists have often charged a want of liberalism not only on the part of scientists but of theologians in relation to their views. In this they have demanded too much. Not liberalism but justice is the position which all intelligent persons should occupy towards all phenomena. The word "natural" is purposely omitted, for all phenomena must be "natural" no matter how improbable or absurd they may appear. They are unnatural or super-natural merely because of the natural limitations of individual intelligence. "Super- or supra-natural" are terms implying either a most incomplete mentality, or actual imbecility, which in itself is a natural product. While no one is more willing to accord "Fair Play to Spiritualism," as our esteemed editor demands in the previous issue of this journal, neither he nor any earnest student should fall into the error of so-called "liberal Christianity," which is but the indifference of uncertainty sup-

plemented by the egotism of ignorance. The self-respecting observer cannot be liberal; he cannot be indifferent to the opinions of others as opposed to his own; but in order to enjoy the privilege of free expression — free thought is an illogical misnomer — the more of a positivist, the more strong the individuality of an observer is, the more he demands for himself unlimited freedom, the more must he concede to those opposed to him the same privilege in order to obtain it himself. There is no "liberalism" in that. It is in accordance with several fundamental laws, which finally coalesce in one, the most misunderstood of all laws, the law of might. It is the law of equal might, intelligently appreciated, which being physically interpreted reads, action and reaction are equal; when applied to the question in point, it can be spoken of as the intellectual equilibrium. We are just to others, not to benefit them, but to benefit ourselves. That leads to mutual justice as a natural law of equal might. For me, the whole doctrine of Spiritualism is not supra-natural, but a false inference of incomplete knowledge, hence absolutely unnatural.

In making that positive statement it must not be assumed that the writer denies, or desires to deny, the phenomena on which spiritualists assume to base their hypotheses. For this discussion, all the phenomena claimed by spiritualists to belong to, or to support, their assumptions are cheerfully admitted to be "natural" (we will not even admit that there can be such a thing as a fraudulent "spirit manifestation"). The question at issue is simply one of interpretation. I will concede to Spiritualism more than any of its theological opponents will, or dare to — the majority of them really believe in the spiritualist's interpretation though they cannot afford to admit it — viz., that in it is the last resort, the final defence of theology. If Spiritualism be not a true interpretation of the phenomena of life, then the foundation of theology is gone, for there can be no future life. The position of the church is the most untenable and illogical of which one can form a conception. Spiritualism is not only its natural foundation, but its logical result. If there is a future life, it must be individual. If individual, wherein is the absurdity of the spiritualist's assertion, that "*Spiritualism is the belief that man continues to exist after death; and that there exist laws which make it possible for spirits to communicate with mortals*"? Speaking only for myself, I deny the whole assertion as a mistaken interpretation of the meaning of certain phenomena. The theologian accepts the first part of the spiritualist's proposition with equal assurance of infallibility, while he denies the last part. Again, the position of the spiritualist is the more worthy of respectful consideration. He claims that certain physical phenomena give all the evidence necessary, while the theologian refers

us to "revelations" the reliability of which, as matters of fact, is not accepted by a single person worthy of credence.

On the other hand, we have a phenomenon which cannot be passed over in connection with Christianity and Spiritualism. As stated, if the truth were known, the majority of the so-called "advanced" theologians practice Spiritualism; they consult mediums, and a few secretly admit possessing "spiritualistic powers"; they "see visions of heaven and the immortal souls in the company of God"; but this is the important fact, the rank and file of the professing laity *look on all such assertions as absurd*. This is why the pastors dare not be honest. They cannot afford to be. In that they are right. The person who sacrifices himself for an opinion is a fool. "Self-preservation is the first law of life." In the above connection is still another interesting phenomenon. It was said that the majority of the Christian laity refuse to accept the second conclusion of Spiritualism, while, with their clergy, they accept the doctrine of future life. It should be said that Christianity has nothing whatever to do with their opinion. The majority of humanity assume some sort of a future existence; but here is the point: those who deny that individuality to future life, by which "it is possible to communicate with mortals" on earth represent the most advanced nations in every other respect—and more, those who most persistently and indignantly deny such an assumption represent the most extreme intellectual development. As their intellects have developed into a conception of natural phenomena; as they have become one with natural law; as man has actually become "monarch of all he surveys," so has the "spiritual" been eliminated from his nature. This phenomenon has been spoken of as the "gross materialism" of American, English and German civilization. On the other hand, the less a people have become "monarch," the less they have been able to hold their own under "natural law," the more do we find this "spiritual" side of human nature developed. As an illustration of this, I point to the Hindoos and related nations. This fact cannot be disputed. It answers the question, "Does or will Spiritualism pay or not?" Again, why is it that the persons—mediums—selected by "ghosts from the unknown" in general, represent not only a very low, but frequently disreputable, level of intellectual development? Why is it that spirits so seldom (for me never) select the intellectual giants—the monarchs over nature—who have contributed to the self-supporting advancement of the world, for their mediums of communication? Why is this spirit world, if "there exist laws in it," so unnatural as to be in absolute contradiction to undeniable laws existing in this material sphere? Why does not my mother (an earnest believer in a future life), now come to me

and tell me to stop in my career of untruth, of misleading, or trying to, others, with the same prayerful earnestness with which she endeavored to guide me in the path of right when a genuine material entity? Why cannot I even obtain recognizable communication from that spirit world?

The question is, why this abhorrence to Spiritualism by that part of the race most in accord with nature in every other intellectual direction? This is a natural phenomenon, and one far more common than the rare phenomena on which spiritualists stand! It will not do to ignore it. All the facts go to show that the "spiritual nature" is absolutely incompatible with a successful struggle over the balance of nature, human or otherwise. While not unnatural in a certain sense it is certainly abnormal and undesirable. It has only attained general development among the Hindoos, a nation of dreamers, who have been the victims of other nations as long as we have historical record. A philosophy which is the result of and supports physical inertia in every self-protective direction is certainly not in accordance with the law of evolution. It is involutorial in direction, portent with final disintegration, absorption or eventual destruction, unless the augmenting exactions of foreign environment call into activity those sterner intellectual qualities which necessitate success, but which develop invariably at the cost of the "spiritual." As with nations, so with individuals—we must know them personally, their phylogenesis (or evolutionary) as well as their ontogenesis (or individual development) if we are to come to any comprehension of the "wherefore" of their intellectual condition. Spiritualism in itself I consider a psychosis, not an unnatural but an abnormal mental condition. It is so because those possessing its "powers," both individually and nationally, are incomparably less fitted to meet the struggle for existence than those having none of it.

Contrary to the illogicalness or uncertainty of spirit individualization of the nominal or self-assertive Christian, the spiritualist assumes as much individualization of the spirit in its immortal sphere as the same person once possessed in mortal life. In other words, some claim an absolute material-individualization in the spirit world, from which we must assume that he or she lives, moves and speaks as in this. But when we ask, "How do they live?" we are met by the blank, "We know not." While in no sense an "idealist" after the manner of Berkeley, any one with a particle of self-observing intelligence must admit that that of which "we know not" has no existence for us. The one question the spiritualists have to answer is, How do these spirits live, or on what do they live in the great nowhere? It is no answer for them to tell us, or ask us, May there not be some extra sense,

some unknown force of matter of which we know not? The answer is in the question. Would it not be more scientific to ask, Is there not some other interpretation of these phenomena? The spiritualists are asked what are the two essential phenomena that constitute life — by that is meant life universal, from the most insignificant coccus to man — animal, vegetable, fowl or fish? No long answer is necessary. It is axiomatic.

First and supreme, the power of self-nutrition on the part of the unit from its environment. The second results from the first — growth and self-reproduction. Any interference with the first is liable to extend to the second property. Thus individuals, as well as species, have disappeared, and so will the animal world so far as this domain is concerned. It is a law of matter, even of mineral matter, in a certain sense, that self-nutrition cannot continue in a normal manner without self-reproduction. Does that process go on with the materialized spirit in the great nowhere? Words, assertions, hypotheses, are not answers, where laws exist. We cannot conceive of living matter which does not grow and multiply. When it does not its individualization is done for: It is dead. The "spirit" is dead also. The spiritualist can only point to certain phenomena which are of psychic nature. Can he do any more than point to them? Can he tell us an iota more of muscular energy, of the energies of nutrition, reproduction, of the functions of the liver, of the kidneys, than he can of these psychic unknowns? Does he not know that the ignorance of the past assumed spirits — aura — to possess every organ in the body, over which was set a *spiritus magnus*, an imperial director, all of which have been sent to the hades of departed ghosts through exact investigation? Does he not know that according to the intelligence of man these mysterious agencies augment or disappear from the mind? Does he not know that if evolution be a fact, every force, every spirit, is but a manifestation of one primal force, differentiated in what we call animal life, into mental energy, nerve energy, muscular energy, nutritive energy, reproductive energy, etc., and that the primary unit of energy is inseparable from material, and cannot be considered apart from it; this material itself having become differentiated from a simple unit of bioplasm into brain substance, muscle substance, nerve substance, reproductive substance, etc.?

We have a sufficiency of the unknown to contend with without following in the path of Spencer and assuming an unknowable of which we know not. "The unknowable" is an impossibility of the human mind. Beyond an *it is*, a known something, the intellect cannot penetrate. That much we know. He who talks about the unknowable is not aware of his own imbecility. There is a profound truth in the expression, "Only the fool hath said,



There is no God"; to which I would add, that no intelligent man will limit the law of causation by the use of any such word as God, or by even attempting to define the known but limitless *Is*. The *Is* is ever material. It is a tangible something. It is the laboratory of forces which are inseparable from it and are manifest through and by it. So much is known. Beyond that we cannot go. Beyond that we shall never go. Nevertheless, the limits of the knowable are unassignable, yet it is possible to prognosticate the period or condition (not the time) when the limits of the knowledge of this race will have been attained — *when the environment of man becomes so severe as to forbid further successful struggle*. Before that day arrives involution will have so far overpowered evolution that man will have returned to such a low grade of intelligence that the unknown will be all in all and the known a blank — saving always the fortunate result of a universally destructive cataclysm. If there are laws by which the immortal can communicate with the mortal, when did they come into action? Why is not that pearl of great price of the anthropologist revealed by some spirit simian, and all this dispute as to how he was related to a gorilla or chimpanzee settled at once?

There is one thing our spiritualistic friends seem to forget, that is, that law is universal; it is not of to-day, to-morrow or next day. If universal there should be no limitation, no beginning, no end to these much desired communications. This is not a case like that asserted by Mr. Savage, that "Materialism is out of court." The truth is it never has been in. It is the court itself. The same is true of the assertion that "There has never been a nation of materialists." That also has been an impossibility. The world has been too deeply buried in ignorance for it to have arrived at that grand generalization of man with the universe at large. Nevertheless, Buddhism represents closely a nation of materialists, if we limit it to its fundamental principle of the recognition of the law of causation and the absurdity of man ever attempting to limit or define cause. The last veil will never be lifted. So much light would utterly destroy all further attempts to fill and trim the intellectual lamps. Darkness is the doorway to the stars of knowledge; the sum of its sun's rays is too dazzling for mortal intellect. Its focus applied but a moment would lead to the incineration of the race.

Spiritualism is a theory. Its fundamental basis is the same as that of so-called revealed religion. It is more free, or liberal, than the majority of theological systems simply because it must be. It is more aggressive and must give more in order to have an open field to itself. I do not think I shall misrepresent the spiritualist's position when I state it to be a theory or belief, that

there is in the world, a Supreme Essence, or All-intelligence (to which theologists have given the still more limiting name of "God," which they still further circumscribe by giving to it ideal anthropomorphic names such as "Father,") a *spiritus maximus* which is eternal, yet external too, which exists free from all material limitations, an individualized essence, which exists in and of itself, and yet permeates, according to some, all living matter — its presence in inorganic matter is not generally accepted — guiding and controlling it; while, according to others, it makes its terrestrial home in man only as an "immortal soul" (with whom it communicates in the form of so-called revelations), controlling man's action as an entity within an entity, and on the death of the person it leaves the body, the soul still retaining an individualized existence (some assert it still has material form), outside of and free from all bodily limitations, as we understand them, but still capable of communicating with souls on earth (but only through special mediums). This All-soul is the spiritualist's God. It must be admitted that the All-soul of the spiritualist is not generally so limited by definitions and definite attributes as the God of the theologian.

There is generally some truth in any hypothesis which has such universal extension. The God of the theologian, the All-Soul or Supreme Intelligence of the spiritualist, is undoubtedly the same thing as the Cause, or, better, Law of Causation, of the scientist. The main difference between us is that our opponents "know it all" while the scientist modestly admits the limitations of his knowledge. He knows Cause is everywhere and permeates all things. It is limitless. Knowing that Cause exists, and therefore denying the Unknowable, the scientist yet grants that on all sides he is face to face with the Unknown. In this he finds the stimulus to his endeavors. It has been often said that scientists are without religion — blind fools they who so assert. The scientist is full of religion; of religion untrammelled by the precedents of ignorance and superstitions of revelation. This known but still Unknown Cause, which worketh in stone and mineral, in the clouds and sunshine, in star and meteor, which guideth the swallow's flight as well as the fatal bullet; which maketh the earth to bloom and fattens it with chemical richness; which maketh itself known in the silent babe and eloquent statesman, in the intelligence of the philosopher and the energy of the investigator, — the reactions, the effects of this Cause on his mind, the recognition of its limitlessness, is the scientist's religion.

Can more be asked of human intelligence? The effect of this Cause on the mind of man is to induce it to try to seek it out through the elements by which it manifests itself. That is science, to seek cause! It follows as a natural result of the

religious stimulus as surely as the magnetic needle points to its pole. This is the secret they sought at the World's Parliament of Religions and found it not. It is the religious unit common to all life. It is the only religion which is in accord with evolution. This is that common platform on which religion and science unite in accordance with the natural law of causation. Science is the evolutionary successor to religion, which it follows as its natural stimulus, and is inseparable from it. They are in full accord with the law of action. Environment is the cause which works on the biological unit, stimulating it to recognize that something is. Science is the reactive result seeking to find out what it is. Science is not method. It is not accumulated knowledge. It is a natural and infallible result of the natural stimulus — Cause. It is the seeking of the nature of the *It is*. It tries to determine what It is. From this point of view religion assumes the grandest proportions possible. It becomes the all in all, the permeating Cause in all, the stimulus to all that has been, is and is to be, the very nucleus of evolution — the Alpha and Omega of eternity. Yet science knows no God, because it knows no limits to the infinite Law of Causation.

A spiritualistic writer recently said: "It seems to me that originality is largely, if not exclusively, sensitiveness to suggestion from invisible intelligence. If this be true we have it almost as directly in our power to make original thinkers, as to make musicians and artists." This quotation has been referred to as an introduction to the question, What constitutes "originality"? That is, what kind of an individualization is characteristic of the real scientist?

It has become quite a fad, in what may be termed the sympathetic school (that is, people who assume that they have a great deal of sympathy with scientific methods and facts), to speak of the "universality of law," without, I think, having any exact conception of the meaning of the term. The meaning is, that natural phenomena are invariably due to the same forces or causes, and though they may apparently vary in their presentation to different observers, yet in reality they always occur in the same manner, that is, are controlled by the same laws; the law never varies. That being so, if originality be or can be "exclusively due to suggestion from an invisible intelligence," then all the functional or physiological laws of biology are unnecessary, and there is no such thing as hereditary law. All further attempts at improving the condition of ourselves is useless; evolution has reached its climax in a "suggestion," and the dullest clod is "by suggestion" alone the equal of an Aristotle or a Darwin. What a marvellous revolution in our economical system is thus opened to us. Education is unnecessary. All this delving into the

depths of the sea of the unknown is useless; all laboratories are but superfluous extravagances. All that is necessary is for this "invisible intelligence" — of which we know nothing — to suggest that gold is at hand, that the small-pox is not, that death is not, and lo! the Eureka of all desire is at once satisfied, with no natural ability, no labor on our part. Verily, Spiritualism has discovered the "pearl of great price," the stone of sublime wisdom! Why seek we further?

Pray not! the darkness will not brighten! Ask  
Nothing from Science, for it cannot speak!  
Vex not your anxious minds with useless pains!  
Ah! brothers, sisters, seek

Naught from the helpless toils of hand and brain,  
Nor torture life with fruitless prayers and aches  
Within "Suggestion" your deliverance seek, —  
All else illusion makes.

What do we mean by "originality" in a person? Do we not mean that, owing to some unknown action of the laws of phylogenetic transmission, potencies unnoticed or little marked in the individual's ancestry have become prepotent in him to such a degree that it is a veritable fact that when the cord binding child to mother was severed the mental umbilicus which generally connects man with the past was sundered also, so free is the developed individual from all intellectual ancestral precedents, and the superstitious traditions which bind the average person, as in bands of iron, to the past? That is the nature of the true scientist. Half-scientists, aye, ninety-nine per cent scientists, are not uncommon. Observers are many; in fact "many are called, but few chosen." So far as I know the record, the world has produced only one mind that approached the ultimatum of true science and true religion, a mind with no attachments in any one direction to a dead past. That mind was Thomas Paine. Paine portrayed his inner self; he spoke for the Law Universal when he said: "When human precedents fail thee, turn to the great book of nature. Back! back! to nature, and think as if thou wert the first man who ever thought." That is the ideal man. I know of no great man, except Paine — no matter how true he may have been to that law in some special direction, such as those giants, Darwin or Virchow — who has not been brought up by the statute of mental limitations and somewhere attached by the umbilicus of atavistic precedent to the past. No one but Paine seems to have been "cut free" entirely from the past when the surgeon severed the maternal umbilical cord.

The ideal scientist, the perfection of human evolution, must be both distinctly and critically objective, and at the same time absolutely subjective to both phylogenetic and ontogenetic environment

in all its manifestations. Nature must work in and through him as its ultimate crucible. The facts of hereditary and acquired knowledge must be the analytical chemicals in the intellectual crucible, exerting but a separating and refining influence free from all precedent, in order that the simple intellectual synthesis may result uncontaminated by the impurities of traditional ignorance. That is originality according to natural law at its highest evolutionary fulfilment. A Buddhist priest enunciated it at the Parliament of Religions when he said, "Think not that this is one mortal Horin Toki who speaks to you; it is the truth alone, which has borrowed my tongue." Unfortunately ignorance produces and educates so much precedential error and abortive misconception that the truth seldom finds a whole tongue which it desires to borrow. Fragmentary pieces, and then only too rarely, seem to be all that the truth has thus far found available. To any one who is an earnest student of biology, as applied to sociology, and who has been completely subjected by the truth as to the imbecile manner in which the human race is bred and educated, it is not surprising that truth finds so few useful tongues. In that sense nearly every one born is a liar by conception and made doubly so by education.

It can readily be seen that the writer is one of those whom Stinson Jarvis terms "blinded by brains" (*Arena*, May, 1894), for I do not know any such thing as a "sympathetic scientist"; nor anything greater than the human intellect when unpolluted by the precedents of ignorance and traditions of superstition. An "original" is a person who stands face to face with nature, as a part of and inseparable from it; one whose intellect is but a crucible out of and by which the ultimate results of the natural laboratory are evolved, and whose tongue and pen but report those results as if there never had been any one else on earth, was not, and never was to be, but himself. He makes the final accounting absolutely purposeless, uninfluenced by all environment save as that environment works in, of and through him. "Truth has borrowed the tongue" of such an one. That is a scientist.

#### THE EVOLUTION OF INTELLIGENCE.<sup>1</sup>

The general assumption of spiritualists, as well as theologians, is that "Mind is greater than matter"; that their God, hypothetical "All-soul," "Supreme Intelligence" (of which they know nothing — science knows no last cause, much as it acknowledges the universality and limitlessness of causation) is above, beyond, and external to matter. Very few, I think, would be willing to

<sup>1</sup> The reader will find this subject traced out with all necessary detail in a book by the author entitled "How Shall the Rich Escape?" now in press by the Arena Publishing Company, to be issued August next.

admit the material limitation or individualization of their hypothetical "All" in any sense conformable to our conceptions of an individual existence. An interesting question is, Whence comes this idea that "Mind is superior to matter"?

Let us try and become clear as to what we mean or comprehend by mind and matter. Sometimes writers assume so much and speak so disparagingly of the results of science, that I am inclined to use the most vigorous language at my command in return; for such ignorance can only be allowed expression on the principle that the truth demands an equally free platform. I quote the following: "Thought is declared to be a product of matter, and human thought in particular is attributed to molecular changes in the gray matter which lines the convolutions of the cerebrum. Matter, matter, everywhere, but nowhere a ghost of a definition of what matter is." Words! words! Ignorabimus! Were such an individual only present I would give him the same practical demonstration, and convince him also of the existence of matter, which I did a very profound theologian who, following Berkeley and desiring to show his "larnin'" in company, demanded of me to prove "by any rule of logic that I was present, that I lived." Not being in any sense of the word a metaphysician, scorning logic, except the stern logic of facts and natural induction inseparable therefrom, looking on metaphysics in any form as one idiot trying to prove to another idiot that they are both idiots, — while my opponent was entranced by his own wordy mystifications, I quietly but forcibly rammed a strong pin about an inch into his thigh, which brought him not only to earth but into the air. In an angry manner — naturally — he demanded an apology, to which I quietly answered: "My dear sir, did that hurt you? How could it if you do not exist and it cannot be proven?" That slight puncture of fact was more convincing than tomes of Berkeleyan imbecility. And so to the "philosopher" who wants a definition of matter I say, and defy contradiction, that *Matter is that by which force manifests its presence to us.*

Those who care to may elaborate on the above *ad libitum*; for me it is all-embracing and axiomatic, as applicable to an unmeasurable and unseeable ether, as to a brick-bat which comes in contact with one's calavarium.

Now what is mind? *Mind is that action of the brain (matter) by which it makes itself manifest to us.* Reader, do not go to your book shelves and seek what the authorities, from Aristotle down to the latest hotbed product of Boston culture, have to say on the subject. Shut your door and consult with yourself. If you cannot satisfy yourself in that way, all the authorities from eternity to "day of doom" will not even give you an

"easy room in hell" in which to gain comfort in your mental weakness. "Mind is superior to matter." A greater absurdity was never uttered. With Buddha may we well say, "What threatens? Darkness threatens."

Such mental darkness is incomprehensible. How can it have originated? Certainly it must have been in some precedent of ignorance. Must it not have been and be in the fact of the "subjection," so-called, of nature by man, which has caused him to conceitedly assert "I am monarch of all I survey;" forgetting that the material forces of which he is composed generally run riot with him in a most exhaustive and expensive manner. But is man "monarch of all he surveys"? When after years of earnest study of effects, seeking the cause thereof, he discovers certain laws and makes some wonderful machine, say a locomotive, does he not become subject to the physical laws of motion, even though in doing so he objectively subjects nature to his use? Has not the mental action by which he became "monarch" over iron and converted it when necessary into steel, by which he brought coal and water into his service and transformed them into the motive energies of steam, been absolutely subjective to the laws controlling the material cells of his cerebrum? Can we conceive of that action which we call mind free from the possession of that material which we call brain so far as man is concerned? Is not the intellect the highest subjective evolution of matter of which we have any conception? Why do we say that the mind of the insane is deranged, intimating thereby molecular disturbances in the cell structure of the brain; why do we advise rest, change, confinement, treatment, unless we know that mind has a material basis? We cannot treat "wind" though we can make use of it. "It bloweth as and where it listeth." If mind is not the result of material action, how is it that on a material embolus, from a materially diseased heart, entering an artery of the brain and causing disturbance of the functions, we find local material destruction conformable thereto? Why is it that the "suggestion" of some invisible intelligence, why is it that "the loving Father" does not at once restore the "originality" of that once (perhaps) gifted intelligence?

It is impossible to conceive of action from or in anything not having a material basis, even though that material may be so sublimated as to be beyond our present means of isolation. Can we see sound? Yet we know that it requires material bases to produce it and a normal material auditory apparatus to recognize it. We study the known Unknown, because we perceive it by some material manifestation; we do this by the mental comparison, or, more truly, by the result of its action on the stored known of past experience. The material effects of past effects is the



means by which newly observed effects reveal to us the causes and laws controlling them. It is all in accord with that material law of action and reaction, no matter how varied the manifestations may be. Only a word as an introduction, or better, suggestion, as to the evolution of intelligence, which would require not only a book, but a life of severe work to manifest in all its wonderful differentiations.

For convenience sake, though only objectively true from the limitations of our optic-mental apparatus, we say, "Omnis cellula e cellula," or to speak within the limits of our knowledge, "Omnis nucleus e nuclei"; in other words, a cell or a nucleus is our present objective bioplasmatic unit. It should be self-evident, as heretofore noted, that what we term life is dependent on some one universal and inseparable property of every bioplasmatic unit. That property we term "*the irritability of bioplasm.*" So long as a unit of bioplasm possesses this irritability so long is it in conformity with the universal law of action. It is capable of being acted upon and reacting. The moment, from any cause, it loses its irritability it is no longer capable of action; it is dead; it is no longer bioplasm. The law of involution has superseded that of evolution; material changes, cataclysmatic ruptures in the chemical relations of its molecules have taken place; nothing is lost, but other forces have taken the place of those on which physiological irritability of the bioplasm depended. This bioplasmatic irritability, this inseparable property of bioplasm on which its continuity as such depends, is its life. Aye, more, in this irritability of bioplasm is to be found the evolution of the acme of development, "the crown of creation," the human intelligence. *Intelligence then, is that property of bioplasm by which it is capable of reacting to environmental influence.*

Simple, is it not? That conforms with our definition of the true scientific mind. It is in exact correspondence with Thomas Paine's definition or advice, which put in the words of the law reads: *Let nature act untrammelled on your mind; let your mind react free from human precedent, as if no one else had ever been.* It is the "tongue" of nature speaking for itself. Let us look at such a bioplasmatic unit; fortunately we can study it objectively. Under the microscope we place a drop of water from the depths of some pool. In it we see a simple amoeba; it presents itself to us a round, apparently homogeneous mass of a grayish-white color; it moves not; like Lazarus of the fable, it is not dead, however, it but sleepeth. Along comes another bioplasmatic unit of a different species, a bacillus; "watch out" now as the children say! We are looking through a microscope amplifying, perhaps, four hundred diameters, so that movements in reality very tardy seem rapid. The bacillus approaches the sleepy

amœba; something happens; its religious irritability (intelligence) receives a shock. We can imagine it to say to itself, "What is that? Something has acted on my irritability." Next follow its scientific tendencies. It seeks to find out the nature of the disturbing element; it seeks cause. From the round, gray clump, apparently lifeless, extends a "feeler"—a portion of itself; it extends its intelligence through a finger; it says "feel," and with its so-called "pseudopod" it reaches out and grasps the bacillus, and draws it within itself. Free from this material basis, free from this irritability, we have no knowledge of action or of intelligence. While we know that what we do see is but a microscopic representation of still more microscopic bioplasmatic units, perhaps Weismann's "Bions," for this very reason we have all the reason we can have, to assume that they have the same nature. All the energies of the body, of the cells of the muscles, kidneys, liver and reproductive organs find their primary evolutionary nucleus in this irritability of the bioplasmatic unit.

When the irritability of bioplasm is disturbed, we know action ceases; its intelligence has gone; it is dead. We know this; we can see it; we can even experimentally prove it. Therefore the tongue of truth, speaking scientifically, tells us that intelligence is bound on matter, that religion and science are inseparable from intelligence, and that they all find their evolutionary-physiological-functional unit in the primary physiological attribute of bioplasm! The one in all, and all in one, the cause inseparable, indefinable, limitless, the unit of the All-soul, the All-pervading cause of all things, is *Bioplasmatic Irritability*. Whence it follows that the death of the human organism results in the total dissolution or destruction of the body, and hence in the annihilation of the mind or soul.

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## EDITORIAL.

### IS IMMORTALITY SUSCEPTIBLE OF DEMONSTRATION?

A DISTINCTION between immortality and continued existence is sometimes insisted upon. Is there any reason for this? An illustration will answer this question. Science claims that matter is indestructible. Take a candle, a volume of oxygen gas and a suitable form of apparatus, weigh them accurately, then burn a portion of the candle in the oxygen, retaining the products of combustion, and the combined weight of all after the experiment is found to be the same as before. It is from this and other experiments of like nature that scientists infer that matter cannot be annihilated. It is assumed that what is true for the minute portions of the material universe experimented with, would be found true for matter obtained from any part of our planet—nay, from any part of the most distant star revealed by the telescope. This inference, too, which is applied with such perfect confidence throughout all space is extended without hesitation to equally profound depths in time, to an infinite past and an infinite future.

Now, when the investigator of psychical phenomena, taking proper precautions and obtaining the right kind of evidence is able to say, The cause of this set of manifestations claims to be "John Jones" and the testimony I have received and the phenomena witnessed are such as lead me to feel morally certain that I have been, as it were, face to face with John Jones and with no one else, then the identity of a spirit is established. When a number of identities have been proved, the investigator infers that what is true for A, B and C, is true also for X, Y, Z and for all finite spirits. The passage by inference from A, B, C, to all is not less valid than the reasoning of the chemist and the physicist when they infer that because the candle has not been annihilated, all matter is indestructible; and, on the other hand, if the scientist is justified in affirming the truth of his proposition throughout all time, no less will the psychical student, who has successfully passed through the steps described, be warranted in saying, I have here not merely the proof of continued existence after death of the soul of man, but the actual demonstration of its immortality.

It seems to me that the argument of the psychical scientist is strictly parallel to that of the chemist. The latter says, I have followed the candle through a process that appears at first sight

to mean the utter destruction of the matter of which it is composed, through the greatest crisis of which I have any knowledge, and yet, behold! the matter is all here still; I can account for every atom of it! Other compounds and chemical elements are followed through the same crisis with the same result. Science then says, The different substances experimented with agree in this, they are all matter and since they can safely be *assumed* to be average samples, it can properly be inferred that what is true for *some* portions of matter is true for *all*. The portions experimented with could not be annihilated, therefore *all* matter is indestructible. Further, as it cannot be destroyed now, it could not have been at any time in the past and will not be destructible at any time in the future.

It is true that the experiment mentioned has not been tried with every atom in the universe; it is true that not even a few atoms have been continuously watched for even fifty years to see that they did not melt away into nothing. All of this, however, amounts to nothing more than the confession that the progress of science depends upon the process of imperfect induction, while our faith in this process rests, in turn, upon the postulate of the uniformity of nature. Without the aid of this last principle supplied by the mind, science becomes an impossibility.

Now I claim that given certain *data*, the inference of the psychist that all human bodies are connected with immortal souls, possesses, to say the least, not one whit less certainty than the inference of science that matter is indestructible. Granting, then, that the demonstration of immortality—and with proper evidence *demonstration* is not too strong a term—must be for mortals and may be throughout eternity inferior in certainty to the proposition that two and two make four, it can nevertheless be strong enough to serve every useful purpose and as strong as the foundation truths upon which our much-vaunted modern science now rests.

#### NOTES FROM THE CHICAGO BRANCH.

A class for the investigation of psychical phenomena, under the direction of the secretary, has been formed, and meets every Friday evening. It is made up as follows: D. R. Brower, M. D., and D. A. Smith, M. D., alienists; J. Elliott Colburn, M. D., oculist; W. T. Belfield, M. D., surgeon and bacteriologist; W. S. Harvey, M. D., surgeon; Walter S. Haines, professor of chemistry at Rush Medical College; W. M. Lockwood, M. D., chemist and physicist; John M. Dodson, M. D., professor of physiology, Rush Medical College; Henry Levin, Agnes Levin, William Richmond, Cora L. V. Richmond, B. F. Underwood, Sara A. Underwood, Henry D. Lloyd, Clarence S. Darrow, Miles M.

Dawson, Grace L. Dawson. But two sessions have been held, and the experiments so far have been confined to an investigation of the power of a certain medium to handle fire while entranced. Tests of various sorts have been made to make sure that neither hand or face had been chemically or otherwise anesthetized. The medium handled hot lamp chimneys, passed her hands into the blaze of the lamp, held the lighted lamp against her cheek for more than a minute and a half and also passed articles through the blaze, holding them there for some time. All of these things were successfully performed.

The following well-known mediums are now coöperating with the society here: Mrs. DeWolf, Mrs. Hanson, Mrs. Slosson, Mrs. Richmond, Mrs. Wilson Porter, Mrs. Moore, Mrs. Bishop, F. Corden White and others. An open meeting of the society was held in the rooms of the Commerce Club, Auditorium Building, on February 26. W. T. Stead of London, B. F. Underwood and the secretary addressed the meeting. Mr. Stead gave an interesting account of some of his experiences with doubles. There was a very satisfactory attendance at the meeting. On Sunday, February 25, the secretary, at the invitation of the officers of the society, delivered an address before Mrs. Richmond's society of spiritualists on "Religious and Ethical Implications of the Spiritualistic Hypothesis." A large audience was present and the address was well received. After its close, there was a running fire of questions for over half an hour. The address is given in full elsewhere in this issue of the REVIEW.

The following letter from a member of the Chicago branch was received on March 28, 1894: "Please do not consider me a member of the psychical research society any longer. I do not doubt the existence of psychic forces, but I do not believe their true nature will ever be explained or revealed by mercenary mediums, so-called. If such forces ever impress me because of my own development, well and good, but I do not care to study them in a second-hand fashion." As this position is not infrequently taken by persons of the highest intelligence who ought to take an earnest interest in investigations of this sort, I give below my reply, which covers very completely the objections of the member:—

"Pray pardon my long inattention to the subject matter of your letter. Your name was at once dropped from the list of members of the American Psychical Society as you requested; but I could not at once determine how I should answer you in two particulars. In closing your letter you say, 'If such forces ever impress me because of my own development, well and good; but I do not care to study them in a second-hand fashion.' Hundreds of persons have felt as you do in this matter, have gone on

in their own development, induced or educed these powers and then met the cruel taunts of even their intimates for their pains—a tremendous addition to those pains, by the way. Should you become convinced in this subjective manner, you would not add an atom to the slow aggregation of science by becoming so convinced. You might, to be sure, by furnishing yourself for the investigation of others, by being a medium, ‘mercenary’ or otherwise, do something to help. But if others were to follow the course you yourself map out, no such investigation would ever be made. In fact, the course you indicate is a desertion of the modern scientific method of objective investigation, and a return to the ancient system of mystic self-introspection and subjective deduction. The result of a general adoption of your plan would mean the abandonment of all science.

“As a test of the genuineness of manifestations which we are examining, it is our idea to endeavor to develop them among ourselves. At our home, Mrs. Dawson and myself have in this way tested the possibility of obtaining clairvoyance, clairaudience, telepathy, automatic writing and independent writing with some measure of success. This has been very pleasant and reassuring, but, except to us and those who love and trust us, it has no especial scientific value, certainly no value at all comparable to that of phenomena obtained through mediums, ‘mercenary’ or not, but under rigid test conditions. A member of our society, who is an unusually skilled photographer, during the currency of the Psychical Congress last summer, examined a collection of so-called ‘spirit photographs’ belonging to a visiting delegate. Although many of these photographs had been obtained under strict test conditions and surveillance and one at least pronounced genuine by so eminent a scientist as Alfred Russel Wallace, this gentleman, who is not a believer in the spiritualistic hypothesis, felt confident that he could explain and counterfeit them all. He made a number of experiments more or less successful in this direction. A few days ago he came to me with the proof of a photograph of a lady taken at his studio in which a face other than her own appears partly hidden by her dress. This came, he asserts, independently of any effort on his part, without his knowledge; and he states that it cannot be explained by him nor could he duplicate it by any trick of the photographer’s art. An account of this will appear in our next REVIEW. Now this is very convincing to him of the genuineness of such phenomena and is so, too, to me in a less degree; but for the purpose of science, it has not the value of a successful experiment under test conditions without reference to the character of the medium.

“The fact is, as you see, that all real scientific advance comes

in what you so cavalierly call 'a second-hand fashion.' To the individual, the world consists of himself and all else. Of himself he knows by direct witness, by consciousness; of all else by a 'veridical illusion,' a picture thrown by his five senses on the screen of his consciousness. He can investigate all else; but he himself defies his own investigation except by that peculiarly human faculty of rendering himself objective to himself—an exception which proves the rule. The phenomena of modern spiritualism manifest through mediums, who with their phases are therefore objects of investigation and not instructors or prophets. You say, 'I do not doubt the existence of psychic forces, but I do not believe their true nature will ever be explained or revealed by mercenary mediums, so-called.' Only those things may be accepted as scientifically established which, as William Kingdon Clifford truly says, 'It is possible for a man, without ceasing to be a man, to verify.' Revelations through trance mediums or otherwise may be true, but until we have means of verification, we are not warranted in crediting them. Even if the revelations were harmonious—which they are not—no scientist would accept them without subjecting them to the severest tests. But he would not care at all whether the mediums were 'mercenary' or not; he should not care at all whether they were honest or otherwise, virtuous or not. It is his duty to render trickery impossible in his investigations without regard to the personality of the mediums. He would not be excusable for relaxing his vigilance because the medium was reputable, although he will find it necessary to be considerate of the 'sensitives' who are thus correctly named. Rough and brutal treatment is not necessarily caution, and it is due to the medium to make it clear that the precautions are not meant as insulting doubts of his or her integrity. Patience and consideration are requisites in scientific investigation.

"For the rest, I am exceedingly sorry for that unfortunate word 'mercenary' in your letter; and I am sorry, also, that others as well as you seem to think it so discreditable for one to live by talents of this sort. If persons whose whole time and strength are in demand for tests, are not to live by them, how then are they to live? Shall we depend only upon those whose wealth makes it unnecessary for them to demand payment? Surely you, who are so ready a friend of the masses, would not say that; and surely you know, as we all do, that among such the development of these powers is considered something to be ashamed of. It is only now under the encouragement of scientific investigation that some of them are disregarding considerations of their positions and offering to help. But as yet, with their aid only we could not get on—if we ever can. There are,



to be sure, mean and mercenary persons among mediums as elsewhere; a liberal heart is not an essential prerequisite to the development of psychic powers. But such characteristics are not common. Since taking up the work here, I have visited many of the best known, who have, almost without exception, tendered their services free for our investigation, although their names are not to be given in our reports. For ordinary private consultations their fees are low and reasonable; and few if any of them, however busy and successful as mediums, are even comfortably well-to-do, none rich. They are, as a rule, generous, not puffed up by their own importance, willing to aid in earnest investigation, but with hundreds of painful memories of brutal treatment under the guise of investigation. To find reason to apologize for the cruel word 'mercenary' you would only need to actively take up our work instead of laying it down altogether.

"Yours very respectfully,

MILES M. DAWSON."

#### EIGHTH MEETING OF THE AMERICAN PSYCHICAL SOCIETY.

The eighth general (annual) meeting of the American Psychical Society was held in the vestry of the Church of the Unity, Boston, at 2.30 P. M., Thursday, January 29, 1894. Vice-President Flower called the meeting to order. The minutes of the last meeting, as printed in the *August REVIEW*, were read and approved. The vice-president appointed Prof. A. M. Comey, Mr. Charles Howland and Mr. Henry Wood a committee on nominations to nominate four directors to serve for three years. The committee retired, and Dr. Immanuel Pfeiffer was introduced as the first speaker of the afternoon, his subject being, "Hypnotism, with Experimental Demonstrations."

After a preliminary discourse Dr. Pfeiffer called for volunteers to assist in his experiments, and a number came forward. He was more especially successful with two male subjects. Among other things, he put them into a cataleptic state while standing in different attitudes and laid them down upon the floor; it was then shown how stiff and rigid they were. The nominating committee recommended Rev. M. J. Savage, Mr. B. O. Flower, James R. Cocke, M. D., and Rev. T. E. Allen as members of the board of directors. The report was accepted and these gentlemen were elected. Dr. James R. Cocke then gave a much briefer address than he had planned, owing to the lateness of the hour, upon "The Qualities and Characteristics which Make a Sensitive." The attendance at this meeting was very large. Adjourned.

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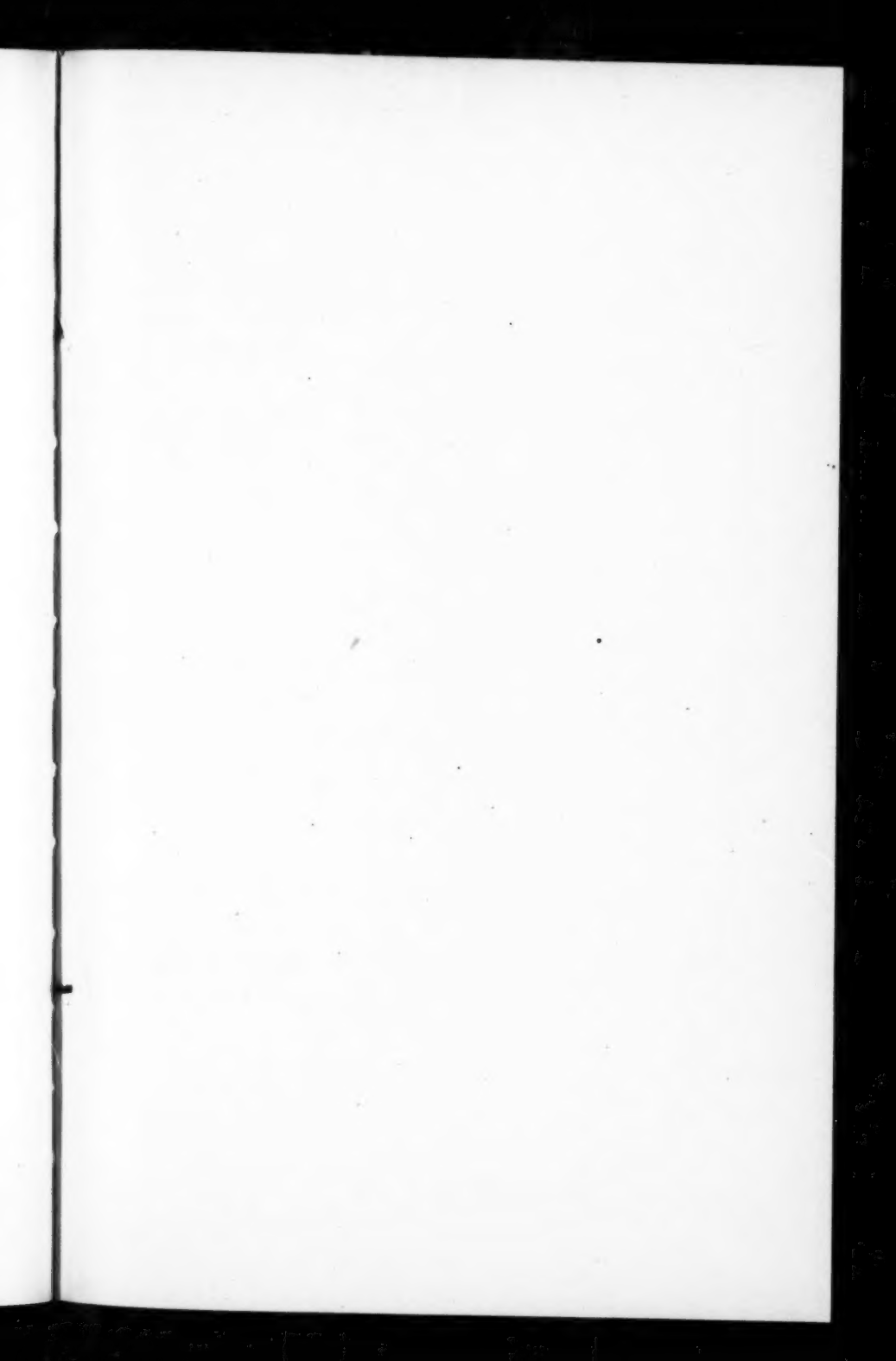
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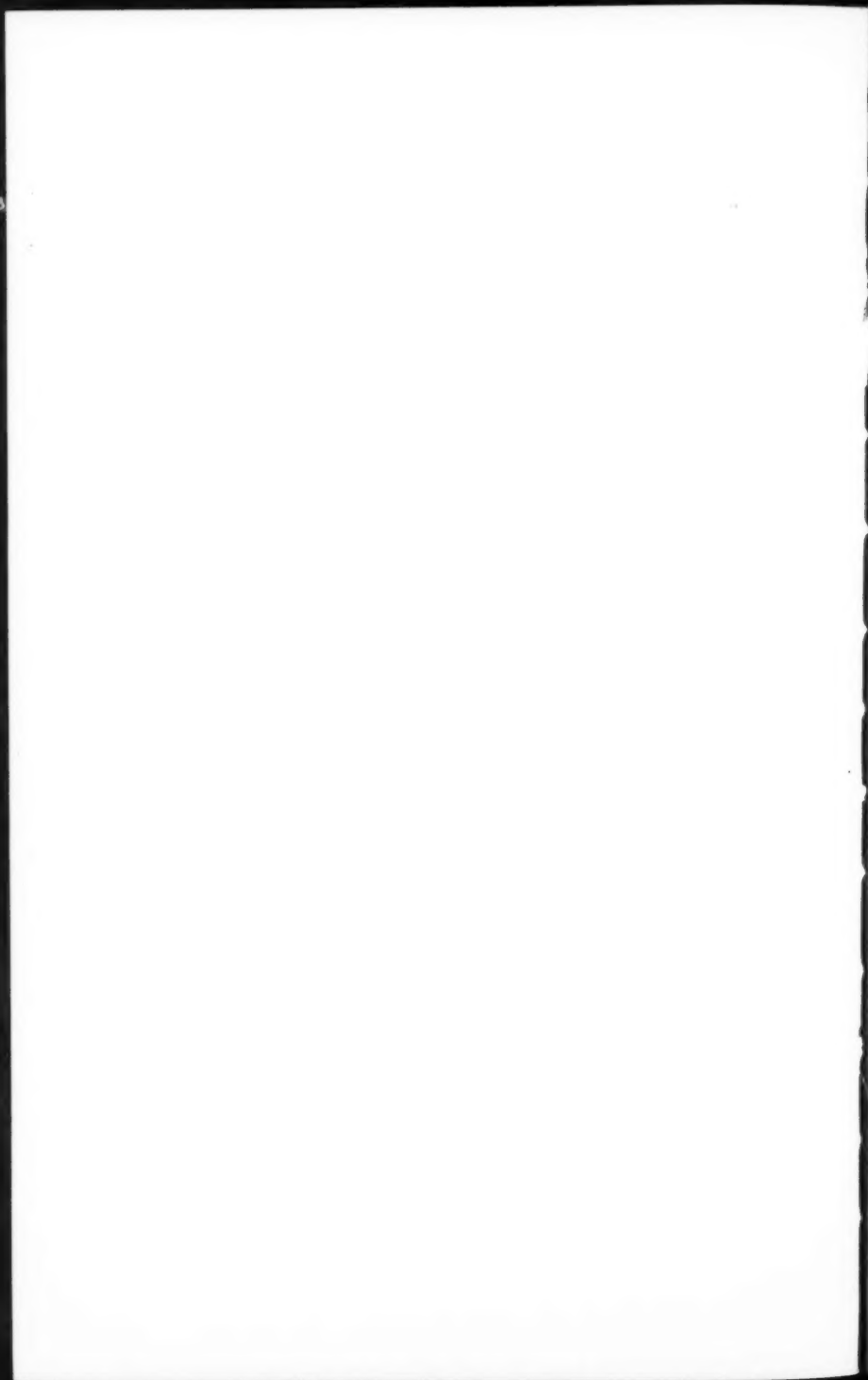
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"Truth for authority, not authority for truth."

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